

VOLUME 33 - Nos. 6 and 7

JUNE-JULY, 1927

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

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IET every Modernist who now emphasizes love only for Christ remember that before that final meeting on the lake shore Jesus at Caesarea Philippi had definitely and unqualifiedly required full faith in Himself from Peter. "Whom do men say that I, the son of man, am?" he asked, and, as by Modernists to-day, the Pharisees of that day declared that Jesus is only a man—Jeremiah, Elijah, one of the prophets, or John the Baptist, reincarnated—the son of Joseph, the carpenter!

And then, with what must have been tremendously impressive and supremely important, He said: "But whom do ye say that I am?" First, faith; unqualified, full, definite, absolute faith in Christ's deity and all that is involved in His unique Sonship in God. Love it must be, but not as the substitute for full faith. There is no substitute for such faith; and love professed when that faith is renounced is a mockery and an insult to Christ. It would be a gross insult to any man to offer him love without faith in his professions and claims. And without faith it is just as impossible to please Christ as it is to please God.
—Charles Roads, D.D.

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Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

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Another List of 25 Religious Books



Dr. Keyser Says:

Fifty-three so-called "leaders" in this country, in co-operation with the School of Education of Northwestern University, Evanston, Ill., have published a list of what they call "the 25 best religious books." All of them, I regret to say, are liberalistic. Some of them, indeed, are distinctly radical, controversial, rationalistic in their treatment of the Bible, and scornful in their attitude toward orthodox Christianity.

tian scholars, I have assembled another list of twenty-five religious books of a different character, all of them positive, constructive, evangelical, and loyal to the historic Christian faith revealed in Jesus Christ and His Holy Word. For the strengthening of true faith in these critical times, and especially for spiritual inspiration and uplift, these books are recommended. Many other works just as cogent and helpful might have been cited, but the list has purposely been limited to twenty-five.

- With the help of several well-known Christians:
- M. B. Thomas: *The Biblical Idea of God* (Scribners, \$1.50).
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 - A. M. Hodgkin: *Christ in all the Scriptures* (Pickering & Inglis, \$1.25).
 - J. R. Smith: *The Holy Spirit in the Gospels* (Macmillan, \$2.25).
 - J. A. W. Haas: *The Truth of Faith* (United Lutheran Pub. House).
 - W. E. Vine: *The Divine Inspiration of the Bible* (Pickering & Inglis, 95c).
 - J. A. Faulkner: *Modernism and the Christian Faith* (Meth. Book Concern, \$2.75).
 - J. G. Machen: *The Origin of Paul's Religion* (Macmillan, \$1.75).
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 - C. B. McAfee: *The Christian Conviction* (Macmillan, \$2.00).
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 - M. H. Fischer: *The Story of Jesus* (United Lutheran Pub. House, \$1.25).
 - R. D. Wilson: *A Scientific Investigation of the Old Testament* (Sunday School Times Co., \$2.00).
 - R. J. Cooke: *Did Paul Know of the Virgin Birth?* (Macmillan, \$1.50).
 - P. Mauro: *The Chronology of the Bible* (Hamilton Bros., \$1.00).
 - H. E. Dana: *The Authenticity of the Holy Scriptures* (Doran, \$1.00).
 - W. A. Squires: *Psychological Foundations of Religious Education* (Doran, \$1.25).
 - C. M. Jacobs: *The Story of the Church* (United Lutheran Pub. House, \$2.00).

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2 GREAT BOOKS BY DR. KEYSER

CONTENDING FOR THE FAITH: Essays in Criticism and Positive Apologetics. Net, \$2.00. This work is a defense of the evangelical faith—"the faith once for all delivered." While it is positive in character, it also gives an exposé of the radical Biblical criticism and the errors of scientific speculation. Dr. Robert Dick Wilson gives it a strong recommendation.

THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of *The Christian Century*.

People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading Pa.

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EDITORIAL

The Truth and Value of the Bible

HAT is the connection between the truth and the value of the Bible? Most men would say without hesitation, we suppose, that if the Bible is false, it is worthless and probably detrimental; but that if it is true, it certainly has some value and may be possessed of a value beyond computation.

But while the common-sense view is that the Bible is without real worth unless it be trustworthy, and while a few decades ago this was the all but universally accepted view, yet, strange as it may seem to those who are unacquainted with the views of many of our would-be leaders of religious thought, there are many today who maintain that the value of the Bible is independent of the question of its truth in the sense of historical or factual trustworthiness.

Those whose views are now under consideration do not indeed maintain that the question of the value of the Bible has no connection whatever with the question of its truthfulness. What they maintain is that the value of the Bible is independent of its factual trustworthiness. They distinguish between "truth of fact" and "truth of idea," and maintain merely that it is "truth of fact," of which the Bible is independent. A book, we are reminded, may be "historically inaccurate, and yet psychologically true." Moreover, they maintain that it is especially needful to keep this fact in mind when we read and study the Bible. Its facts have

significance only as they are the expression of some idea or principle. The idea or principle is the main thing, and in case we grasp that, it matters not whether the fact that expressed it was real or supposed. Just as the value of the parable of the Good Samaritan or the Prodigal Son is the same, whether that particular Samaritan or that particular son ever actually existed or not, so, we are told, the value of the Bible is the same, whether Abraham and Moses were actual persons or ideal types. There are even those calling themselves Christians who say that their religious lives would not be affected even if it should be proved that Jesus never lived. The value of the Bible, according to these, depends wholly on its "truth of idea," not at all on its "truth of fact."

The motive that leads men to maintain that the value of the Bible is independent of its factual truthfulness is obvious and in most cases freely confessed. What is desired is a Bible whose value will be independent of scientific and historical criticism. If the value of the Bible is the same, whatever its "truth of fact," then, of course, we can view with unconcern the representations of even the most radical of the scientific and historical critics. What if the one maintains that its science and the other that its history is not true to fact. That does not destroy its "truth of idea," the edification-value of its moral and spiritual principles and ideals, or the abiding significance of its record of religious experience. Fifty years ago, it would

Our June-July and August-September Issues

As usual, our June, July, August and September issues, this year, will again average 48 pages instead of 64 pages. Please note that this issue constitutes the June and July numbers, and contains 96 pages.---Publisher.

have seemed to most a glaring paradox to affirm that the Bible can maintain its pre-eminence even though its historical truthfulness is denied. Now there are whole circles in which that notion is a commonplace of religious thinking. Ordinarily, this is affirmed with reference to single facts like the virgin birth or the bodily resurrection, but back of and underlying this affirmation that this or that fact is non-essential, is the belief that the Bible would remain the Book of books even if the facts it records never actually happened.

In view of the scientific and historical attacks that are being made upon the Bible by evolutionary scientists and historians, it is not very surprising that many should welcome the thought that loyalty to the Bible does not necessitate a defense of its alleged scientific and historical errors. Would it not be well if men everywhere were to avail themselves of the relief this distinction between "truth of fact" and "truth of idea" offers? After all, if the Bible possesses "truth of idea," if its moral and religious principles and ideals are unsurpassed and unsurpassable, what difference does it make whether it is historically accurate? Much every way, we reply. The main value of the Bible lies, indeed, not so much in its moral and

religious principles and ideals as in the facts it records. What we need most of all and what men everywhere need most of all is an actual Saviour, qualified to save from the guilt and pollution and power of sin. Moral and spiritual instructions, however perfect, cannot save us. For that it takes the God-man who died for our sins according to the Scriptures, and rose again from the dead on the third day. The Bible does indeed possess "truth of idea," but it is no less important to maintain that it possesses "truth of fact." No doubt much of what passes as Christianity today sits loosely to the facts recorded in the Bible. That merely proves, however, that much of what is called Christianity today is Christianity in name only. Real Christianity rests on a sheer factual basis and is inconceivable apart from those facts. Of course, all the facts recorded in the Bible do not enter into the substance of Christianity in the same degree, but those absolutely essential are so bound up with those relatively essential that it is questionable whether we can hold the one without holding the other. At any rate, the claim of Christianity to be a supernatural religion that objectively saves from sin is denied when the Bible is not allowed to possess "truth of fact."—D. S. K.

The "Source" Hypothesis of the Pentateuch



OW is it faring with the old Graf-Wellhausen documentary theory of the Pentateuch under the searchlight of criticism? That is a question that certain would-be scholars do not seem to be able to answer. We know this because several very recent books still bedeck their pages with the traditional J, E, D and P letters, which stand for the anonymous writers of the various "documents" of the early books of the Bible. Just why those writers, who produced a literature that has lasted through the centuries, should have joined in a cabal to hide their identity, none of the deponents are disposed to say! They must have been writers of strange literary idiosyncrasies.

But have the divisive critics won the palm over the holders of the traditional view? Evidently they have not. Lately there has been quite a wholesome reaction against the radical positions and in favor of the evangelical conception of the Bible as an inspired Book. In proof of these statements we quote what Bishop H. M. Du Bose recently wrote for *The Essentialist*, the vigorous orthodox paper pub-

lished by our friend and co-laborer, Dr. Harold Paul Sloan. It is also favorably commented on by the editor of *The Biblical Review*, New York. This is what Bishop Du Bose has to say:

Next to Delitzsch, Professor Loehr, in the years before the World War, was the chief supporter of the Wellhausen hypothesis. In a work which I procured him to write, "The Five Books of Moses," and which was printed in "The Aftermath Series," he took a definite stand from the Mosaic authorship of the Pentateuch. In a more recent work, printed in Germany, he has laughed the main contention of the other hypothesis out of court. Professor Sellin, of the University of Berlin, the primate of living archeologists, who once leaned toward the radical position, has put himself in the front of conservatism, and is to be the leader of the future in these matters. Within ten days just passed I have had a letter from him in which he says: "You are right in contending that Genesis goes beyond Babylon." That means that the Genesis stories are not derived from the Babylonian myths; but are an ancient tradition divinely preserved. With that goes the chief cornerstone of the higher criticism.

Wilhelm Moeller, of Rachwitz am Elbe, according to my judgment the greatest Bible scholar (in the sense of interpreter) in Europe, once an "Anhanger" of the Wellhausen School, has struck blow after blow against that hypothesis. I have just printed, in a series of sections in the *Christian Advocate* (Nashville), a translation of his

"Deuteronomy: A Pentateuchal Fucrum," which I hold to be the completest answer to the whole "source" hypothesis which has been offered during the twentieth century.

Dr. Martin Kegel, of Templin; Dr. Sanda, of the University of Prague, and an extended circle throughout the continent, are reading the obsequies of this hypothesis. Edouard Naville, the distinguished Egyptologist, in his "Was the Old Testament Written in Hebrew?" printed within the three years just passed, boldly aligns himself with the traditional school, and argues for the Mosaic authorship of the Pentateuch.

And yet in a book just from the press at this writing and going the rounds of the reviewers, the "learned" author continues to embellish the pages with the old cabalist letters of Wellhausen schools—J, E, D, P, and even some more anonymousites.

A brilliant article from the pen of Bishop Du Bose appears in the April number of the *Biblical Review*, under the title, "Shechem and Primitive Monotheism." It records some of the discoveries made by himself and Professor Selin in their excavations on the site of that ancient Palestinian city last summer. The gist of the article is that his explorations point to the fact that the earliest inhabitants of Shechem were monotheists and that idolatry and fetichism came later as a degradation through sin. That being true, the discoveries agree with the Bible, which teaches that the primogenitors of the human race believed in only one God, namely, Elohim, who "created the heavens and the earth." It will be worth while to quote directly from Dr. Du Bose:

"It must be allowed that the monotheistic God-idea of the antediluvian tradition was a simple, non-theological concept, almost cosmic at its base, a concomitant of natural intelligence and emotion, enlarging or changing with the play of these, but susceptible to revelatory influences both ethical and spiritual. Nor can those who take the Bible record to be of any worth fail to note that, as representing the antediluvian period, and for a long while during postdiluvian times, no slightest account is entered concerning polytheism or idolatry. In the nature of the case fetichism arose when the heart of man was evil and that continually; but the only note encountered is that of the worship of one God, or else of the gross and carnal neglect of the same for the indulgence of lust and appetite. The devout were ever a minority."

And with this Biblical doctrine of primitive monotheism the results of the exhumations at Shechem agree. Have the recent writers on the history of religion and comparative religion never observed that the Bible begins with only

one God and that idolatry and polytheism are never mentioned until some time after the Noachian deluge? Therefore, these lower forms of religion are the result of sin and degeneration. In spite of the speculative evolutionists (who are not historians in the true sense), Dr. Du Bose makes the following statement, on the basis of recent archeological discoveries at Shechem:

"I announce it as my belief that the builders of Shechem were Amorites; that they migrated into Palestine from the cradle of the Semitic races in the north, and that at a time not later than the middle of the third millennium B. C.; that they were originally of the same Semitic stock or kinship as the Hebrews and Babylonians; and that primitively they shared with the other Semitic peoples the traditions concerning creation, the garden of Eden, the fall, the deluge, and the genealogies of the patriarchs, substantially as they are now found in the book of Genesis. The Hebrews alone preserved their heritage in these traditions."

Again we quote: "The climacteric discovery at Shechem was that of the temple of El-berith . . . The antiquity of El-berithism cannot be doubted. Its original monotheistic character is testified to at Shechem in the absence in the lowest stratum of full evidence of fetichism or idolatry. . . . Abraham, the undoubted monotheist, could as well have sacrificed in the temple of *El* at Shechem as at the altar at Salem, which latter it is clear he did.

"From the standpoint of both natural science and religious tradition, it cannot too often be said that monotheism has not arisen as an evolution out of polytheism, but polytheism is a corruption of monotheism. . . . Shechem becomes a distinct illustration of cultic decline. Not only in the Israelitish deposits are there evidences of defection from the Jehovah worship of the period of Joshua and the conquest, but in the earliest Amorite stratum the tokens of a monotheistic, or at least a semi-monotheistic, worship, slowly sinking into fetichism, are constantly seen. *El* worship was the original cult of Shechem, and gave a curious tinge to the multiform idolatries which succeeded. Baal-berith followed El-berith. There also is evidence that, in the Israelitish era, Jehovah and Baal were worshipped at the same altar."

How wonderfully all this corroborates the Biblical narrative of an original monotheism which declined through sin into the lower forms of religion! The editor of the *Biblical Review*, in commenting on Bishop Du Bose's

article, makes the following pertinent observations:

"Hardly can the antediluvian and early post-diluvian ages any longer be looked upon as a 'land separated from us by an impassible gulf.' Neither can criticism any longer maintain with assurance that monotheism has 'arisen as an evolution out of polytheism,' but polytheism is now seen to be 'a corruption of monotheism.' Again is the spade confirming the Old Testament records and recovering pages of history supposed to have been irretrievably lost."

The following contentions of the "old critical hypothesis" are rendered very doubtful, if not wholly abortive, by the investigations of Bishop Du Bose and Professor Sellin: 1. The Bedouin or North Arabian origin of the Hebrew race; 2. The development of the Israelitish religion from fetichism or nature cult; 3. The Babylonian origin of the Old Testament stories of creation, the garden of Eden, the fall, the deluge, and the patriarchal genealogies; 4. The late writing of the Pentateuch, and hence the impossibility of its Mosaic authorship.—*L. S. K.*

The Preciousness of the Bible



HE Bible is precious because it is the sole source of the knowledge of Christianity. There can be no Christianity without Christ, and no man who ever lived, is living now, or ever will live, in this world can by any means know Christ apart from the Bible. The Person of Christ was not produced by nature; it is supernatural. He is not found in profane history; it only mentions his name, and has not a word to say about him. He is not the discovery of philosophy or human wisdom, and philosophy can never rise to his height. Because of philosophy's limitations and uncertainties, it grovels in the darkness, and is lost in confusion and uncertainty, when it attempts to rise up to God or the supernatural. Christ in his person and character can be known only from the Bible. He is supernatural and came down from above, and he can be known through revelation as the sun can be known, not by our reaching up to it, but by its radiating down to us.

Moreover, the facts of Christianity, such as the satisfaction of justice, the forgiveness of sin, the new birth of the soul, the resurrection of the body, and the glorious heavenly home, with its blessed fellowship, can be found and known nowhere and by no means outside of the Bible. The moral life of Christianity, covering our relations to God and man, is found nowhere outside of the Decalogue, and the Decalogue is found nowhere outside of the Bible.

If we lose the Bible, we lose completely Christ and Christianity, and all moral standard, with its comfort, hope, life and morality, and the soul and the whole world sink into moral and spiritual darkness, as black as the physical darkness, which would result from the blotting out of the sun. Destroy the Bible, and every person is left to his own man-made religion,

with its awful longing and its barren satisfaction.

While the Bible and Christ are so necessary and precious to the human mind and heart, in all the long and complex experiences of life, yet there has always been a vicious effort to deny them and treat them as fiction. That effort was never more determined than in our own times. This effort may have been more openly violent in the past, but it was never more insidious and determined than at present. Everywhere, in connection with institutions of learning, in connection with the strain of commercial life, in the perplexities of daily experience, and in the ethical and philosophical systems, there is a bold assertion and determined purpose to make truth individual, and to conclude and declare that what each man thinks to be true is true to him, and therefore there is no common standard. All revelation is nil; truth is changeable, and might makes right. Fatalism is the only future, all of which ends in hopeless darkness and final violence. Some professed ministers of the gospel have declared that no intelligent person to-day can accept any standard outside of himself. Some men have gone so far as to say that what one thinks to be right, is right to him, and what one thinks is good, is good to him. A professed Christian recently declared publicly that he did not learn God from the Bible or from Christ; he just experienced him.


In view of all this antagonism to the Bible and this exaltation of the individual human mind, it is important for the common sense of humanity to consider the evidences to the truth and infallibility of the Bible. In the compass of this article, we cannot go into details, but can only give a summary of this evidence. First of all, we mention the Bible doctrine of

origins. Every human soul imperatively by its very nature asks the question, Whence came I? and Whence came all things. In all the history of the human race, whether the inquiry be individual or associated, there have been given but three answers: (1) Emanation; (2) Evolution; and (3) Creation. Emanation declares that everything emanates or radiates from the Infinite, personal or impersonal. Emanation was taught by some of the ancient Greeks and the people of India. This theory has passed and been rejected everywhere, save by a small company in India. Evolution is not new; it can be traced back to the Greeks before Christ. Aristotle taught it. It passed out of consideration until the eighteenth and nineteenth centuries, when it was revived. It undertakes to solve a problem which it is claimed required six hundred millions of years or more for its accomplishment. This is beyond the power of man. Moreover, the theory has been ever changing, and its advocates are in constant contradiction. The present-day evolutionists have become dogmatic and insist on believing without proof, and there is an intense and growing objection to it as a producer of immorality and lawlessness. The doctrine of the Bible

is creation. This begins with the four universally necessary and acknowledged entities of matter, energy, life and personal intelligence, and these are all assigned directly to God as their Creator. The Bible also by history and prophecy proves its infallibility through the facts involved. The moral glory of Christ is an undeniable and universal proof, and the power, effect and perpetuity of the Bible are invincible. There is no place ten miles square on the face of the earth where the Bible has not first gone where woman is not belittled, and where it is not perilous for men, women and children to live, and where darkness and degradation do not prevail.

Despite all the opposition to the Bible, it has the greatest circulation to-day that was ever given to any book published at any time in the history of the world. Its circulation to-day is 9,214,428 volumes. In the last one hundred and ten years it has been 174,121,599. In China to-day, the circulation is over 4,750,855. The Bible is translated into 830 languages. The Bible is most precious to the life, comfort and hope of the human soul. It carries its own evidence, and it is most powerful in overcoming its antagonists.—D. S. K.

Something about Quotations

N page 106 (at the bottom of the page, second column) of the February number of the CHAMPION will be found a quotation which is attributed to Thomas Huxley. It reads as follows: "Evolution, if consistently believed, makes it impossible to believe the Bible."

An evolutionist, who seems to be quite enraged over the matter, writes us that this quotation is spurious; that it cannot be found in any of Huxley's works; that he has challenged a number of the opponents of evolution to find it, and they have not succeeded even after over a year's searching.

Our correspondent accuses some of the anti-evolutionists of being "liars." However, even he has been found to be in error. In one of his letters to us he accused a certain outstanding anti-evolutionist of "manufacturing the quotation out of whole cloth." He says, "Of course this man manufactured it." So we wrote to the accused party and asked him plainly whether he was guilty. His reply is in our possession. He denies outright that he manufactured it, or that he would be guilty of anything so mendacious, but says that he took it from another book, supposing, of course, that

it was genuine. So the accuser is not himself infallible. We shall do what we can to trace the quotation to its source. If it cannot be found, we shall admit frankly that it is a mistake to assign the statement to Huxley. We hope some of our readers will help us in our search.

But we do not believe that anybody purposely "manufactured" it. We cannot think of any Christian man being so deceitful. There are various ways by which it might have become current, and it is current, for we have seen it many times. Huxley in his debates with Gladstone and Dean Wace said many things that were hostile to the Bible, and so some one may have summed up his whole position in the brief sentence above quoted, not intending it to be a direct quotation from Huxley; then perhaps someone else mistook it for a direct quotation. At all events, it is not necessary to charge any one with deception in the matter.

It is a fact which nobody can deny that Huxley said many things that were hostile to the Bible and Christianity, and we think the aforesaid quotation just about sums up his attitude. Some of these days—as soon as we can secure the requisite data—we shall cite a

number of quotations from Mr. Huxley, showing how he felt toward Christianity, and we shall give titles and pages in such a way as to satisfy the most critical and suspicious advocate of evolution. We have ordered the books we want, even though we already have in hand a number of damaging quotations taken from reliable sources.

Meanwhile we must give a note of caution to the anti-evolutionists themselves. In these days of suspicion and recrimination they should try to make sure of every quotation, and give the book and page. If an evolutionist, especially a militant one, sees a quotation that militates

against his position, he is likely to challenge it as spurious, dare you to authenticate it by showing just where it occurs, and if you cannot produce the evidence, he will call you a falsifier, and accuse you of manufacturing the quotation with malice prepense. The well-known quotation from Ethridge is called in question, and those who cite it are challenged to produce the evidence of its genuineness. The same is true of certain current quotations from Virchow, Lord Kelvin and Ernest Haeckel.

So let us be sure to verify our quotations. In a contest for the truth, and the truth only we cannot be too careful.—L. S. K.

Let us Stick to Facts



THE following article on a live subject by one of our editors, Dr. L. S. Keyser, appeared in the New York *Herald Tribune* for March 6, 1927, and hence will be likely to reach a large circle of readers who ought to weigh the arguments.

"That certainly was a gracious letter which appeared in the *Herald Tribune* of February 27 over the signature of William L. Sullivan, of St. Louis. He thinks that the present controversy over anti-evolution legislation might be settled by the teaching of both evolution and creation, the instructor pointing out the strong and weak points on both sides. At first this looked to me like a sensible suggestion.

"But after further thought I must say I fear it would never do. It would mean endless dispute, with no prospect of settlement. It would introduce the religious question into all our public schools in an acute form. Many teachers have not had sufficient training either in science or Biblical theology to discuss the question capably, so as to be able to give an all-sided view. In the vast majority of cases the teacher would be likely to hold more strongly to one side or the other, and thus would hardly be able to give an unbiased presentation of all the facts involved. Most of all, it would run counter to one of the fundamental principles of our public schools, namely, that no form of religion shall be taught there without the consent of the taught or the proper school authorities.

"We would venture to offer another suggestion whereby a *modus vivendi* might be established between the differing parties. Our science teachers would better let speculative questions alone and stick to the facts. So far as physical

science is concerned, it cannot prove that origin came about either by creation or evolution. The data are insufficient. Let them teach what science really knows about matter, force, life, species and man, and cease indulging in uncertain speculation. Science can be taught empirically, as I have shown in more than one of my writings, without raising debatable questions. Christian people do not ask that the Bible or the doctrine of creation or any other religious tenet be taught in our public schools, which are supported by the taxes of all our people, whether they are religious or non-religious. To teach creation runs up against the convictions of many non-Christian people, and is not treating them fairly. On the other hand, to teach evolution runs counter to the convictions of many Christian people, who believe that Biblical teaching should be accepted at its face value.

"Now, by teaching pure science without speculative inferences, all parties would be satisfied, except perhaps a small number of extreme partisans, and the Constitution and fundamental principles of our free republic would be strictly adhered to. If the churches want to teach the Biblical doctrine of special creations—as I hope they do—they have plenty of churches, Sunday schools and week-day religious schools in which to teach it. If other people want to meet together outside of the public schools and teach evolution, they can do so. There may be debate between the two parties even then, but it would not, at least, be dragged into our legislative halls and public courtrooms. Let it be understood once for all that Christian folk do not want to force their religion into the public, tax-supported schools; neither, on the other hand, do they want to be dragooned into accepting evolution. Is not our proposition, therefore, a fair one?"—F. J. B.

Another Shift of the Scenery

HERE comes more proof that there is nothing stable in the realm of speculative science. For a good many years the doctrine of the struggle for existence—the “incarnadined roadway of progress”—has been the vogue among evolutionists. Even today it is advocated by many outstanding exponents, like Osborn, Gregory and Conklin. It has been regarded as the chief factor in nature’s progress up to man, and even long after man arrived—if not the chief factor, at least one of the principal factors.

But now comes along a work of more than 1200 pages, two large volumes, price \$10.00, which advocates a new theory of evolution. The work is written by a German scientist, and has just been translated into English, and is published and extensively advertised by a New York firm that issues books of the character indicated.

The English title of the work is “Love-Life in Nature.” It is “the story of the evolution of love.” In it love is the great force that has moved everything mundane along the shining way of progress. The advertisement says: “The evolution of love, holy and profane, as the great cosmic force in all life throughout the ages, is here fascinatingly described in all its amazing variety.”

Here is more of the catchy phrasing of the advertisement, which covers one whole page of a large metropolitan paper: “From his place on the top of life’s pyramid, man looks down on all the sprawling, crawling world. ‘Below there was my beginning,’ says man to himself. ‘Today I talk with the stars. I ransack the treasures of my world. But still brute instinct surges within me. Even the greatest and most wonderful, most exultant of my emotions—LOVE—feels the ancient touch of the animal. Is it a taint? Or is it a glory? All I am in the body—bones, flesh, organs—is a legacy from my animal origin. Is my love, too, a heritage from the brute world?’”

And so on. Is it not fascinatingly told? Observe the superlatives, the sophomoric style. Who would not want to spend his hard-earned money for a work that deals with so captivating a scheme and tells such a graphic story of man’s animal origin and pedigree?

Let us note a few things in this flamboyant advertisement, which evidently must have been written by an expert advertising agent who knew how to “sell” his goods. In advertising a scientific book of such proportions and im-

portance, he surely must have had some acquaintance with the facts and terms of science. But observe his language in one of the foregoing quotations. He speaks of the “evolution of love” first, and then proceeds to describe it as “the great cosmic force in all life throughout the ages.”

Evidently he did not discern the contradiction here. If love was itself evolved, it could not itself have been “the great cosmic force” that evolved everything else. Surely it could not have evolved itself. Then there must have been some other “great cosmic force” that evolved love. Do you see? Thus it is that the evolutionist betrays his lack of culture in sound reasoning? Did he never take the discipline of logic in the college where he got his academic training? Maybe he confined himself merely to the study of physical science and thus neglected the higher and more important disciplines.

Nor are we done with our quizz: If love was evolved, what was the “great cosmic force” that evolved it and got it started in the world? What force pushed it upward to higher and still higher levels? And again, love belongs to sentient, living beings, not to dead matter. Then how could love have caused the evolution of dead material into living forms before it—love—had any existence? You see, the whole subject is in a state of logical chaos. Something cannot come from nothing. Something lower can never produce something higher by means of resident forces, because the resident forces are not there. Every effect must have an adequate cause. The cause must always be as great as the effect—yes, greater than the effect. Of course, if an all-powerful, all-wise and loving God might be put back of the process to give it its start and momentum, there might be some rationality in the view, but in all this fustian advertisement there is not the remotest hint of the existence of Deity. Strange to say, love is both the evolver and the evolved—both the cause and the effect! The man pushes the cart and the cart pushes the man! Great is the Diana of the evolutionists!

Our author dotes on homologies. He sees something very like human love in the sexual union of two snails. Ditto for two butterflies, and the same for two sea-bears. Everywhere love does everything in the animal world, and from animal love evolves that holy emotion known as conjugal love in the human world. All this came about by the working of purely

natural laws. No God was needed. Even Christian and spiritual love came up from nothing—by giving “cosmic evolution” time enough. We are not misrepresenting. “Out of nature came love; out of the animal into humanity” (direct quotation).

But now what becomes of that old favorite, the doctrine of the struggle for existence as the chief factor in the evolutionary process? That doctrine is based on the principle of “every one for himself and down with all who get in the way,” which is the very opposite of love. Here again is a vital and fundamental difference between the evolutionists in their interpretation of their own theory. The difference is vital because the two views assign diametrically opposite causes for the whole process. More

serious still is the fact that both schools are studying the same natural phenomena, and yet they give totally different interpretations of both the causes and processes. This helps to prove our contention, that no rational view of the whole cosmos can be derived from the study of the physical world alone. But our main point here is that this new monumental work—as to its size—reveals another shift in the views of the champions of evolution and indicates that it is in a very wobbly condition, its advocates themselves being witnesses. One theory cancels the other. Both cannot be true. Our conviction is that neither is true.

We stand by the Biblical teaching, that God created animal love for animals and that high and holy emotion, human love, for human beings.—L. S. K.

Love



Our subject to-day is receiving more general and repeated attention than the subject of love. This is especially true in church circles. There can be no question as to the paramount importance of love, and yet there is no question as to the great confusion which surrounds it. According to the New Testament, there are two very different conceptions of love, and these are expressed by two different words in the Greek language, in which the New Testament is written. The two words are *Phileo* and *Agape*. They are absolutely distinct, and even somewhat opposing in their meaning. *Philia* is used to express human love, and includes human sentiment, passions, desires and feelings. These may be pure or impure. *Agape* signifies God's love, and even God himself. Paul says, “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love (*Agape*) of God, which is in Christ Jesus.” It would be impossible to make this assertion about (*Phileo*), the love of man. John says, “God is love” (*Agape*). There are but very few cases where these words are interchanged or confused.

The great chapter on love is the thirteenth chapter of 2 Corinthians. It is *Agape*, the love of God, which is used here, but many writers have treated it as though it was human love, and therefore have failed to get the great truths of this wonderful passage.

In the twelfth chapter, Paul has been discussing gifts, their value, their excellence, and

their source in God. He closes the chapter with this statement, “Yet show I unto you a more excellent way.” The thirteenth chapter is the full presentation of that more excellent way, the *Agape*. There are four great truths about this divine love set forth, namely, its importance, its nature, its perpetuity, and its pre-eminence among the graces. Our space will not permit the presentation of each of these great truths. We here seek only to speak of those matters which will contribute toward checking and avoiding the modern evils and pernicious perils of confusing human love and God's love.

In the first place, let us emphasize the fact that God is *Agape*, and his presence in a human soul is the only source of this love in that soul. In speaking of *Agape*, or divine love, we must identify it with God. Note, then, the necessity of this presence and this love. Paul says, no matter how great the gifts one may possess, if God and his love are not in the soul, then those gifts and the person possessing them are nothing. What he says is but “a sounding brass and tinkling symbol,” and all he does even though he bestows all his goods to feed the poor and though he give his body to be burned, “it profiteth nothing.” In a word, without God and his love in the soul, a man is nothing and has nothing.


This being true, it is of the first importance that we try to properly discern this love, and consider its real nature. Paul's analysis of this love is most beautiful, comprehensive, distinctive, and complete. Some of its qualities are commonly recognized as being necessary to love

even as commonly conceived as human love. But there are others which are most vital and important which are never thought of in connection with human love or the modern conception of love, but which are absolutely inseparable from God's love and are manifest in connection with the soul in which God and his love dwell. One of these is stated thus: "Love rejoiceth not in iniquity." This is the expression of strong antipathy. Iniquity is opposition to God's law and will. Any man who willfully or of purpose is sympathetic with or indifferent to righteousness has not the love of God in him. Even though through his own weakness he may at times think or act contrary to God's law, if the love of God is in the soul, it will work immediate hatred of the iniquity and manifest itself in repentance, reformation and restoration. But the man in whom God and his love does not dwell, no matter what gifts he may have or what impulse he may feel or what outward deeds he may at times perform, yet he will favor or parley with unrighteousness, will not repent, reform or be restored, but will finally succumb to iniquity and the power of sin. It is impossible for a man to oppose or overcome iniquity without the love of God.

Again we are told that love (*Agape*) "rejoiceth in the truth." This is a hard blow at all that modern indifference to truth which says, what difference does it make whether you believe or not, if you only love men and treat them kindly. It antagonizes every tendency on the part of ecclesiastical bodies to be indifferent to purity of doctrine if they have good reports about the external progress of the church—such as increase of members and contributions. A man who is indifferent to truth or fails to rejoice in it will neither truly love God or man. The sacrifice or denial of truth means the dishonor of God and the ruin of mankind.

The other element in the "*Agape*," the love of God, is, it "Beareth all things, believeth all things, hopeth all things, endureth all things." We challenge any soul to successfully endure the battle of this life, have any anchorage in faith for time, have any hope for eternity, or any endurance in death's struggle, who has not first the presence of God and his love in the heart. It is fearful to think of the breakdown of the human soul for time and eternity, which does not have God and his love. The modern tendency to magnify human love and neglect the love of God portends temporal and eternal breakdown.—D. S. K.

How an Atheist sees Things

BOOKLET by a member of the American Association for the Advancement of Atheism has reached our desk. In speaking of the vast number of books written by Darwin, Huxley, Draper, Tyndall, Carroll Fenton, Haeckel, and hundreds of other authors, this infidel says:

"Then to think that Fundamentalists in religion want to suppress this vast knowledge, and take us back to the childish fables of Adam and Eve, of talking serpents, stories that were born in the brains of semi-savages thousands of years ago."

We reply: Suppose that evolution is true; then, strangely enough, it produced those semi-savages and caused them to believe in those so-called "fables." Why did not evolution cause them to know the truth? Why did evolution make millions of people believe that they were the descendants of Adam and Eve, who were created in the Divine Image, instead of evolving the wonderful and enlightening truth (?) that they were the scions of ante-apes and sub-monkeys? Remember, if everything is the result of evolution, then evolution is responsible

for every error and superstition that has ever afflicted the human race. In that case the evolutionist has no right to scoff at the operations of his own pet theory.

On the other hand, if we are the descendants of Adam, the errors and evils of the world are due to man's sin, to his disobedience to God's will and command. It is not due to God's appointment, nor is it the results of blind evolution or fate or necessity.

But there is a bright side to the Biblical doctrine. If the evils in the world are due to man's sin and to no inherent necessity in the structure of things, then man can be saved from evil through the grace of God, and can be set on the highway of holiness, which leads to an eternal destiny of joy, purity and bliss. Which do you prefer—the way of the evolutionist or the way of Bible teaching? We accept the latter a thousand times over.

Let us note how the atheistic advocate recites his criticisms of Christian believers in the narrative of Adam and Eve. He says:

"Of course, it is not hard to see why these people are doing this (*i. e.*, opposing the teach-

ing of evolution). They see that if the human race had its inception in protoplasm, that it took millions of years to arrive at the state of development that we have attained, their theology is all bunk; that the Garden of Eden story is a myth, and that there was no such a thing as 'the fall of man.' They see that the Christian religion is doomed, and that there was no necessity for a Saviour of mankind. Science is our only savior."

Then he adds: "The trouble with men of science today is their pussy-footing. They lack the courage of their convictions. In spite of all they know, they try to harmonize the facts of science with the dogmas of the church—something we know is impossible. Would that we had a few men like Professor Huxley, a man who would not allow the opponents of evolution to get away with anything without a struggle."

Note two facts here. First, this atheist sees clearly that the doctrines of the Bible and of evolution cannot be brought into accord. Second, he accuses the scientific reconcilers of evolution and religion of cowardice. How do they like to be called by such euphonious terms? Guilty of "Pussy-footing!" That is even worse than to be called "ignorant"—a word which is the favorite term which the evolutionists apply to the opponents of their hypothesis.

But our infidel goes further; he names people right out. Here they are: "Professor Millikan, of California, and Professor Osborn, of the American Museum of Natural History. Then we have with us," he continues, "no less a person than Michael Pupin, president of the American Association for the Advancement of Science, who, in a recent article in *Scribner's*, shows us what a cringing scientist he is. These articles alone are sufficient to disqualify him for the position he holds. He should resign without being asked, and make room for one not afraid of the great power of the church. Even so great a scientist as Sir Oliver Lodge will likely be asked to resign, on account of his belief in spiritualism, from the several scientific societies of which he is a member."

Our atheist might also have included among the would-be reconcilers of religion and evolution such men as Conklin, Vernon Kellogg, David Starr Jordan, J. Arthur Thompson, H. H. Lane, H. H. Newman, and the Coulters.

Besides these, he might have included a large number of "scholarly" and "up-to-date" modernistic preachers and theological professors.

Go back a moment and read what he says about Michael Pupin. This gentleman was elected president of the American Association for the Advancement of Science by his large body of fellow-scientists, who claim to be the greatest scientific body in this country. They passed a resolution at Cambridge, Mass., a year or two ago in which they declared their belief in evolution and also that it did not conflict with the tenets of religion. Of course, they did not say which religion, but the whole body is now arraigned for having elected an incompetent man as their president. This is decidedly interesting.

According to this accuser, it means that many of the outstanding advocates of evolution are guilty of "pussy-footing," which, being spelled out in full, means that they have not the courage to carry their theory to its logical conclusion, lest they may be pilloried by the people of the Christian church.

But, while our rabid infidel is flinging epithets at the religious evolutionists, we are impelled to say that his own philosophy seems to us to be very imbecile. On the last page of his booklet he quotes, with apparent approval, several of the sayings of Robert G. Ingersoll. One is: "Life is a narrow vale between the cold and barren peaks of two eternities. We cry aloud to our unreplying dead, but the only answer is the echo of our wailing cry." Again: "We do not know, we cannot say, if death is a wall or a door, the beginning or the end of a day, the spreading of pinions to soar, or the folding forever of wings." And this: "Hands that help are better than lips that pray."

It is hard for some of us to understand why any man would prefer such a dismal philosophy of life—one that can lead finally to only despair. In contrast with Ingersoll's agnostic views (which sound almost like a wail), we cite an inspiring passage from an old Book, often called "the Book of books": "Jesus Christ hath brought life and immortality to light through the gospel."

And Christians are seriously asked by this atheistic society to give up their religion of hope for the philosophy of hopelessness.—F. J. B.

A Notable Conference of Liberals and Scientists

IT was held in 1924. That is recent enough not to be out of date. The place of the meeting was Oxford, England. The theologians present were Modernists, some of whose names are very familiar on this side of the Atlantic as well as on the other side. Among them were Dean Inge, Canon (now Bishop) Barnes and Canon Glazebrook. Some of the scientists will be mentioned later.

In general there was a consensus that Modernists and scientists of the evolution type could get along very well together. It seems that in this convention birds of a feather flocked together. Of course! When the scientists criticised the Bible, the Modernists agreed with them, and when the Modernists did the same, the scientists applauded. Why should there not have been perfect concord among them?

But remember that the two atheistic advocates of evolution, Julian Huxley and Joseph McCabe, were not there. Neither were such evangelical scholars as William Ramsay, A. H. Sayce, A. H. Finn, Dean Wace (who was still living then), T. Dinsdale Young and W. G. Scroggie on the program. No wonder there was harmony in the convention; people of the same ilk appeared on its platform.

But it is our purpose to note the poor reasoning and the lack of information on the part of some of these liberalistic exponents. We are indebted for our quotations to Rev. A. H. Finn's illuminating booklet, "Science and Religion," published by The Bible League, London. The price is twopence.

A well known scientist who was on the program was Professor MacBride. In the course of his address he held up to ridicule the Biblical account of the fall of Adam and Eve in the garden of Eden. This is his way of caricaturing the Biblical doctrine: "As a result and as a punishment of their sin, not only this pair, but all their offspring, were cast out from God's favor, made subject to the ills of this life, to death, and to the pains of hell beyond the grave."

Is it not pitiful that a great scientist should reveal so little knowledge of Biblical teaching and the Biblical system of truth and salvation? Is it not a still greater pity that none of the clerics present (Deans and Canons of the Established Church of England) offered any protest to such a travesty of Christian doctrine? Did the latter just sit silent and make no correction, and then hold jubilation that now

a glorious *modus vivendi* had been established between "science and religion?" What kind of a religion was it, anyway, with which such science could live amicably?

What does the Bible really teach regarding the sin of Adam and the sin of the race? It teaches clearly that all men naturally engendered inherit a sinful nature, so that they cannot save themselves; but nowhere does it teach that men are punished either in time or in hell on account of Adam's sin. Has Professor MacBride never read in the Bible about God's many offers of salvation? Has he never read of the plan of redemption through Jesus Christ? Does he not know the Bible teaching that God so loved the world that He gave His only begotten Son to save it, and that "whosoever will may come and drink of the water of life?" The Bible says, "The soul that sinneth it shall die." No man is lost because of another's sin nor on account of his natural depravity, but only because, when God offers to save him freely through Christ, he refuses the proffer, and of his own choice selects to abide by the consequences of his sinful propensities.

The merest tyro in Christian theology and Biblical lore knows these things. They belong to the rudiments of the Christian system—to its A B C. But it seems strange that this scientific pundit finds fault with the God of the Bible on account of man's heritage of sin from our first parents, but thinks it all right for God to impose an animal heritage upon man after millions of years of evolution. That would indeed make God the author of sin. It would make God the deviser of the age-long development of nature and man along the gory route of the struggle for existence. The Biblical doctrine is much more rational, because it is a thousand times more creditable to God. It does not make God the author of sin, but man himself by his free choice of evil; and then tells us that God, out of love for sinful man, decreed and carries out a gracious plan of redemption for man's rescue from sin and its consequences.

But Professor MacBride said more: "The views I have sketched are unequivocally enunciated by Paul, who is generally regarded as the founder of Christian theology."

No! The professor has misrepresented Paul's theology. Paul found the fact of Adam's sin in the Old Testament, and so did not invent it. While he taught that sin came into the world through Adam's transgression, he taught most "unequivocally" that Jesus Christ came into the

world to save every one who is willing to be saved. Furthermore, he taught that the grace of God in Christ far exceeded the results of sin for those who were willing to accept God's offer of salvation. It is all written there in plain language in Rom. 5: 1-21, which gives a summation of Paul's theology.

Neither is Paul "the founder of Christian theology." He himself declares that he received it "by the revelation of Jesus Christ" (Gal. 1: 11, 12). Therefore it was not original with him. He did not invent the system of Christian theology.


But what is to be thought of the theological information of a scientist who would write the following? Read it: "Paul regarded it as an unfathomable mystery that God should extend His favor to any of the nations of mankind other than the Jews."

Why, Paul is known by every Sunday School boy to have been "the apostle to the Gentiles!" Has Professor MacBride never read the Bible? What was the content of Paul's call to the apostleship? This is what Christ Himself told Ananias who was to go to Paul and instruct him what to do: "Go thy way; for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Another scientist, a Mr. Hadfield, represented "God as a bad-tempered person, as Jehovah sometimes showed himself in the Old Testament." Did the professed Christians present—the Modernists—make no protest against such allegations? We read of none in the published accounts of the convention. But such misconceptions of the God of the Bible should not be allowed to go unchallenged, and no Christian who has any iron in his backbone will sit meekly and quietly by when such things are said. The God of both the Old and New Testament is sometimes represented as angry with sin and with wicked people, but never with people who do right. In every case in which God punished people, it was because they were wicked. He never once punished people who did right, but in every case He commended and rewarded them. In the case of the Canaanites, they were destroyed because "the cup of their iniquity was full;" because of their wickedness the very land itself was ready to "spew them out." God's anger is merely the reaction of His righteousness against sin; and a God who did not thus react would not be worthy of anybody's respect.

We see from these excerpts how crudely some physical scientists err when they undertake to dip into the great science of theology.—L. S. K.

Modernism become Desperate

ODERNISM in its various degrees has recently manifested great determination to destroy the Christian faith as revealed in the Holy Scriptures. A member of the Freethinkers' Association has published a table of leading characters set forth in the Bible, with an account of their sins and failures, and then declares these to be the type of characters approved and honored in the Holy Scriptures.

Poor fellow! how his prejudice has blinded his eyes and committed him to gross folly. The Scriptures portray men as they are with their sins and shortcomings, and then show God's marvelous love and power in saving them to eternal life and glory.

This freethinker is not only destroying his own soul, but he is spending great sums for wider publication to destroy the lives of all men and to rob them of the only rule of right living and the only salvation from sin and death. We understand that great sums of money are to be spent in disseminating this message of death.

Bruce Barton, in one of the monthly magazines, first makes a severe attack upon the

church in the past and in the present, then misrepresents Christ. Among other things, he says Christ cared nothing for forms or creeds. But was he not baptized? Did he not appeal to the Scriptures; did he not keep the passover; did he not honor sound doctrine and call upon men everywhere to believe what he taught?

Mr. Barton then presents the case of a young girl reared in a sound orthodox family, who, in connection with special religious services, confessed her faith in Christ and joined his church. After this she passed through temptations connected with the modern social life, and finally went away to a state university, and there, like some of the rest of us, met unbelief in varied and subtle forms. Mr. Barton then gives his idea of the girl's conception of God and heaven at this time, which idea indeed seems to be very imaginative for a person reared in an intelligent Christian family (her father was a physician). At the university, as the result of agnosticism and evolution, and other materialistic influences, her faith became clouded. Instead of going to the Bible for her light and counsel, she worked out a religion and a

creed from her own mind and her own thinking. This creed included belief in an intelligent God, whose existence was learned from nature, but of whose character nature tells little. The creed also concluded that God was at least as good as she was, because he made her. The third proposition of this creed was that of a life beyond death. This she determined of her own thinking, because if God was good and if there is no hereafter, human life is meaningless. Her fourth proposition was belief in Jesus. He was divine—that did not mean that he was God, but he was nearer to God than any other man who ever lived. She believed in the church, not as it is set forth in the Scriptures as a divine institution, the spiritual body of Christ in whom he dwells, but simply a human institution, consisting of a body of people who have gotten together for doing good and for mutual helpfulness. A sixth proposition was, "I believe in people"—not as souls lost in sin and needing salvation—but "men and women are magnificent." Her last proposition is that God has a problem and he can and is working it out. She rejects the Bible as the Revelation of God's plan and refuses "the faith once for all delivered to the saints."

There are still new deliverances and the faith is changing from age to age. All this skepticism and all this appeal to the individual mind as the only source of religious knowledge and all this skepticism and unbelief of the Bible as the revelation of God giving us a true knowledge of himself, his salvation and his glorious and eternal home, was circulated by a magazine which claims to be a safe influence in the modern home and to deal chiefly with domestic economy.

New York City is said to be suffering from a Parisian slush, due to the flood of foul, immoral pictures and plays. The civil authorities and the representatives of the churches are using every means to abolish these immoral plays. A professor in Princeton University came into New York publicity with the declaration that "an immoral play never hurt anybody." He tells the theater people how they can avoid and render nil any such law. O Modernism, how low and loose!

Then again Dr. Fosdick published an article in a recent number of *The Daily Princetonian*, the official daily of Princeton University, and read regularly by the students. In this article he declares that the standards of Protestantism are "traditional family standards." Professor Fosdick knows better than this. He knows that Protestantism in all history has declared that

the Scriptures of the Old and New Testaments are the Word of God and the only infallible rule of faith and practice. Protestantism never appealed to traditionalism. Dr. Fosdick for many years has been seeking to prove the Holy Scriptures to be nothing more than human literature, and has claimed that there is no standard external to the individual. Now he has come boldly to declare the unavoidable conclusion of his theories and teachings, namely, that there is no right or wrong, no code, no standard outside the individual. Every man is a law unto himself. There is nothing new about this. It was the conclusion of the people of Israel in one of the periods of their greatest corruption. The denial of the standards of right and wrong is simply a relapse into ancient heathenism.

Dr. Fosdick advises the students to become artists, and substitute the beautiful and the ugly for right and wrong. The standard of the beautiful is individual, and each person determines for himself what is beautiful and what is ugly. If this be true, then if a man decides that another man is ugly, he may put him out of the way. If his own life becomes ugly he may end it. If a course of action with an attractive woman which is contrary to the standards of sacred Scripture seems beautiful to a young man, then let him follow his ideas of beauty. With such teachings as these in the universities, is it any wonder that murder and suicide are becoming so frequent even in our once honored institutions of learning? The Holy Scriptures declare that every man must give an account to God for the deeds done in the body, whether they be evil or whether they be good. The highest beauty is the beauty of holiness.

The last word from Dr. Fosdick is that he has instituted the confessional in his work. But why a confessional, if there is neither right nor wrong? What is more, there is no such thing as a confessional in the historical meaning of the term, except as forgiveness of sin depends on sacramental absolution.

There are other examples of the determination through the columns of the secular magazines to disprove or destroy the Christian faith. It is surely time that faithful men should be determined and outspoken in defense of the faith once for all delivered. One of the most threatening dangers in the present situation arises on the part of good men whose personal faith is above question, yet who are tempted to seek a false peace through a hush process. In all history every such policy and process has

ended in wickedness. That was the policy of Pilate when he declared he found no fault in Christ, yet delivered him to be crucified. We are called upon "to fight a good fight of faith," "to put on the whole armor of God," and "to stand, and having done all, to stand." Until loyal men take this stand openly and definitely,

the force of evil will grow more and more brazen. Once the men of faith contend earnestly for the faith, here, as we have seen in all history, the enemy will take to flight. Let us be strong "for the defense of the gospel" committed to our trust.—D. S. K.

Holding Another Religion



HERE is something that is really remarkable. It will be remembered that Dr. H. E. Fosdick, in a sermon preached on February 22, 1925, in New York City, declared that the Fundamentalists "deliberately turn away from the religion of Jesus to another kind of religion."

Our readers know about Professor Frederick John Foakes Jackson, who, according to "Who's Who in America," has been a professor in Union Theological Seminary, New York, since 1916. Therefore he is a colleague of Dr. Fosdick. In 1921 Dr. Jackson delivered an address at a conference of Modern Churchmen in Cambridge, England. This address was reported in the *Modern Churchman* for September, 1921. We quote from page 231 of that journal. Dr. Jackson, himself an outstanding liberalist, was speaking about Dr. Fosdick's liberal Christianity, and showing how it differs essentially from the universal belief of evangelical Christians. Says Dr. Jackson:

"Practically to ignore this (the historic faith of the Christian Church), or at least to explain it in a sense in which nobody has understood it for eighteen centuries, is to break completely the chain which links the church of the past with that of today. However eloquent these teachers may be, however elevated their morality, they are preaching something entirely alien from what was once meant by Christianity. They have lost the historical Christ, and have not regained Him by converting Him into a social reformer, a moral legislator, a revealer of a new conception of God. They are really preaching an entirely new religion, and concealing the fact even from themselves by disguising it in the phraseology of the old, which as employed by them is sometimes without meaning."

Is not that a remarkable indictment? And remember that Foakes Jackson is himself an arch Modernist, taking virtually the same attitude toward the Bible and Christ as does Dr. Fosdick. Yet he is acute enough to see that his religion and that of his fellow-Modernists, including

Fosdick, is something very different from historical and Biblical Christianity as it has come down to us through the centuries.

Another thing is worth recalling: These charges against Dr. Fosdick were already made in 1921, which was while he was holding on to the pulpit of the First Presbyterian Church of New York. Yes, even then his liberalistic colleague, Dr. Foakes Jackson, publicly accused him, Fosdick, of teaching "another religion" than the historical religion of the Bible and evangelical Christianity. What Dr. Jackson meant to make primer plain was this: that Modernists should not try to sail under false colors; they should hoist their own flag upon the rigging of their ship.

The facts above given regarding Dr. Jackson's Cambridge address are gotten from a remarkable tractate by Rev. A. H. Finn, entitled "Liberal Theology (So-called)," and published by the Bible League of Great Britain, 40 Great James Street, Bedford Row, London, England, a brochure that everybody should read in order to see how far the so-called "Modern Churchmen" have apostatized from the faith and doctrines of their own church, the church which they have promised by solemn vows to uphold and defend. Price of the booklet, sixpence. Mr. Finn himself depicts his own conscientious feelings, without intending to impugn the sincerity of others. He says:

"For myself, I can only say that, if I were convinced that the Modernist views were true, I could no longer consent to officiate as a Church of England minister, or even take part in a Church of England service."

There speaks a man who has a Christian conscience. He also says (same page, 33): "The teaching which the Modernists repudiate is not the teaching of the Church of England alone. It is the teaching of the whole Church Catholic, and has been so from the very beginning, even from the days of the apostles themselves."

From a number of other tracts issued by Mr. Finn and the Bible League, we learn that the

Modern Churchmen of his country have been continuing even up to date to advocate their religion, which is "another religion" than Christianity; but, mark you! not one of them has withdrawn from the Church of England during the intervening years. All of them continue to hold on to their offices and their livings in that church, even while they are sapping its foundations and are teaching "another religion."


We cannot refrain from quoting further from Mr. Finn's tract where, after conceding that he does not accuse the Modernists of "dishonesty," he says (p. 32):

"Yet we do question their right to preach these views from Church of England pulpits as though they were the teaching of that church. For, be it borne in mind, it is not only a question of Creeds and Articles. The teaching they consider erroneous pervades the whole Prayer Book, the Te Deum, the Collects, notably those for Christmas, Easter, Ascension Day and Trinity Sunday; the Gloria in Excelsis; the Litany; the frequent repetition of Gloria Patri; all would have to be explained away in the

same fashion. The Benedictus, Magnificat, and Nunc Dimittis belong to the narrative of the Virgin Birth, which they reject. If 'sacramentalism' be really derived from heathen mystery religions, how can they (the Modernists) continue to use the services of the Holy Communion and Baptism, or the teaching of the Catechism? Nay, we must go further and ask, how can they continue to read publicly as Holy Scripture so much of the whole Bible which they condemn as myth, legend, accretion from alien sources, and untrue representations of the person and teaching of our Lord?"

While Mr. Finn says these things in a kindly way, and with evident sorrow, they are most scathing, and ought to trouble the consciences of the rejecting critics. But have they shown any signs of repentance since 1921? None whatever. Men like Dean Inge and Bishop Barnes have been as bold and outspoken within the last few months as ever. What shall we say to these things? We feel like saying, Lord, have mercy upon thy suffering and sinning church.—L. S. K.

Does Evolution Hurt Christianity?

N one of his newspaper talks Dr. S. Parkes Cadman maintains that Darwin's theory of evolution did not injure religion. Rather, he thinks, it helped religion along. This is further proof of Dr. Cadman's erratic reasoning.

If Darwin's evolution has had no sinister effect on religion, how comes it that it made an infidel out of Mr. Darwin himself? We have pointed out more than once in this journal, giving the *locus*, that Darwin lost his faith in the Bible and in Christianity and finally in God, declaring toward the close of his life that you might regard him as an agnostic. He said that, according to his belief, God never gave a special revelation to men. He also proclaimed himself skeptical about the doctrine of a future life.

Yet once he accepted the Bible, and was even ridiculed by his mates for his old-fashioned religious belief. He even believed in special creations at one time. But he became a doubter. Thus his doctrine of evolution must have proved injurious to religion in his case, and in his day he was its most outstanding exponent.

It may be true that evolution does not interfere with Dr. Cadman's religion, whatever that

is; but it has proved detrimental in many cases to the true Christian religion. Of course, if a man can go through the Bible with the rationalistic process, cull from it just what suits him, and throw the rest into the ash-heap, no kind of theory which he adopts is likely to hurt his religion, such as it is; but if God has given us our religion through the Bible, then any view that runs counter to the teaching of that book injures that religion—or, at least, injures the people who are led astray by false teaching.

It is indeed a pity that Dr. Cadman can hardly make an allusion to orthodox Christianity without misrepresenting or caricaturing it. In the article above referred to, see this sentence: "Orthodox beliefs about creation, involving, as they did, violent interferences and new creative acts, were poor substitutes for the reign of law."

How many errors in that one short sentence! Where have "orthodox beliefs" ever held the doctrine of "violent interferences" with nature? Nowhere! Not a single orthodox theologian ever thought of anything so puerile. It is merely another man of chaff. Some Modernist's use their imagination too freely. Instead of reading theology and history, they just save themselves the trouble of close and painstaking research, but call upon their vivid fancy, and then blurt

out the first thing that pops into their mind. It is an easy way, but not an ethical or a scholarly way.

When God created something new, as He must have done, since it came into existence, would that have been a "violent interference?" When a watch gets out of repair, is it an act of "violent interference" for the watchmaker to repair it? Why should God's coming into His cosmos with a new act be called an "interference?" Has He no right in the universe which He has created? Is any special act upon it on His part to be looked upon as an intrusion. You might as well say that a man is an interloper in his own home whenever he does something unusual for the good of his family.

But Dr. Cadman is not open and fair. He casts odium on "new creative acts" (see our direct quotation above). But the Bible teaches that God performed such acts at every place where something new was to be brought into existence, as, for example, when He created the heavens and the earth, when He created life, and living species, and when He created man. In each case the verb to "create" (*bara*) is used. So Dr. Cadman is really flinging his detractions at the Bible; yet he does so under the cover of assailing "orthodox beliefs." Why did he not come right out and say he meant the Bible? We have good reason to repeat, Why? Let it be remembered that "orthodox beliefs" are beliefs in what the Bible clearly teaches. Then when a man flouts "orthodox beliefs," he is flouting the Bible.

It is to be noted that Dr. Cadman calls those "new creative acts" poor substitutes for the reign of law." This is a sad error; nor is it creditable to the person who commits it. Really it is inexcusable. Surely a creative act of God would not be something contrary to law. Would God do something disorderly if He made the world by successive and progressive acts of creation wherever and whenever the further perfection of His realm required something new to be added. Read the first chapter of Genesis, and note the orderly way in which God wrought. There was a regular succession from lower to higher forms. First came the inorganic world, then the organic; first the vegetable life forms, then the lower animal forms; then the higher types; finally man was created in the Divine Image. Was not that an orderly procedure? Here God proved Himself to be the God of order, not of confusion.

As a part of His orderly procedure, He created each kind of existence to occupy its appointed place: the inorganic world to be the

substratum of all the rest; the plants created for food, to stay in their place and remain plants; the animals to remain where they were originally placed, and not to introduce disorder by trying to become human beings; lastly, man to be human, rational and upright, and to remain in that status. There you have an orderly realm throughout. And that is precisely the sane scientific teaching of the Bible.

But how about evolution? It would have made orderliness impossible, because then plants and animals would not have remained in their stations, would not have performed their proper functions, but would have been constantly breaking over the borderline of species. If animals today were some of them one-quarter human, others half-human, others two-thirds human, then, indeed, the world of nature would be a welter, and no scientific distinctions and classifications would be possible. We wish, therefore, that Dr. Cadman and his school would mull these matters over thoroughly. If they did, we believe they would become more truly scientific, and would see how wonderfully empirical science corroborates the Bible, which is the source-book of the Christian religion.

We repeat that the only way by which this world could have been made an orderly and law-abiding domain was by the method of successive and progressive acts of creation, thus fixing each part of the cosmos for its place and causing it to remain where it was originally put.—F. J. B.

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Notes and Comments



BROCHURE from the pen of an outstanding infidel finds its way to our desk through the kindness of a friend. This is the way the infidel begins his assault: "The church is reaching out its menacing hand for control. It is re-establishing the horrors, the persecution, the intrigues, the treacheries, the bigotry, the hatred, and the despicable shams of the Middle Ages. Culture is being fought and ridiculed. Science is being put on the defensive, its very right to exist being challenged by the Christian churches of this country. Individuals are being denied the right to think freely and honestly. Bigotry is in the saddle." We read no further. The pamphlet goes forthwith into the waste-basket. Why should we spend precious time reading any author who uses such language and reveals so bitter a spirit. Cannot the infidel himself see, that he is employing a method that will only defeat his purpose. If he would go about

presenting his views in a right spirit, and give his opponent credit for honesty, and then present his arguments in a judicial spirit, he might get sensible people to read his output. But not when he employs the method of abuse.

But it is a mistake for unbelievers to treat Christians as if the latter were full of hatred. They are not. Millions of Christians are making many sacrifices to do good in the world. Their only motive is to do good. Even the infidel himself is the object of their love, and they would be glad to help him if they were given the opportunity. The true Christian hates nobody; he loves everybody.

Another pamphlet by the same vehement infidel writer begins in this way: "A lie can travel halfway round the world, said Mark Twain, while the truth is getting its clothes on." Then he goes on to speak of the many "lies" that have been told by Christian people. Forthwith again the waste-basket becomes the proper receptacle for this literary performance, and then, before long, it finds its way into the furnace, so that it may do no harm to other members of the household in coming years. Such books are not good material for building up a dignified and constructive library. Let us say kindly that infidels who use such methods defeat their own purpose. The intelligent reader knows intuitively that people who write in such hot anger cannot keep their intellects balanced nor their judgments clear; and therefore such literature is destroyed unread.

But the Christian, though he does love everybody, cannot let what he believes to be serious error go unrebuked and uncorrected. In the interest of truth he must oppose error; in the interest of righteousness he must condemn sin. That does not mean, however, that he hates the sinner or the errorist. We wish that skeptics would not read such evil motives into the efforts of Christian people. They do not want to harm any one, nor force religion upon them. Having experienced the joy and blessing of Christian assurance, they would like to commend the same Christ to all others, in order that they, too, may have such an uplifting experience. Yes, it is the love of Christ and the love of souls that impel them.

A recent book, which has been reprinted several times, deals with the philosophy of religion. It begins by describing with great minuteness the crude and superstitious religious practices of the aboriginal inhabitants of Australia, as if religion had its inception with

them. What has that to do with the "philosophy of religion?" How does the author know that religion had its inception with those animistic tribes? Those people are living today, and where they have not been touched by the gospel of Christ, they are in the same condition that they were when originally discovered. Thus nobody knows that they are the descendants of the first human beings or that their crude religion is the first kind of religion that man had. Moreover, it is both unscientific and unphilosophical to suppose that such a religion of fear and superstition as theirs could evolve into something so different and so superior as the Christian religion. So we say that this so-called "philosophy of religion" is no philosophy at all, but is based upon an unproved speculation, namely, the crass theory of evolution.

But what is the true conception of the philosophy of religion? It surely would not begin with a description of some heathen tribe far down in the scale of enlightenment, and then, taking it for granted without proof, hold that religion began millenniums ago with them. No; philosophy does not begin that way, nor take unproved presuppositions for granted. It should begin by showing that man is a religious being, and then considering the highest as well as the lowest types of religion that are known in the world. Now what is the only adequate cause that will account for this universal phenomenon? Reason it through, and the only adequate cause is that God, a personal being, created man as a religious being by making him in His own image. That, and that alone, will account for religion in man. As to the question of the low forms of religion, that can only be accounted for by the fact that man fell into sin, and thus became degraded. But the Bible teaches this very doctrine (Gen. 1: 27; 3: 1-7ff.; Rom. 1: 18-32). So the Bible gives us the only true philosophy of religion, philosophy being the rational effort to find the adequate cause and unifying power in this universe of endless diversity.

Another recent book tries to recite the "history of religion." In its concluding chapter it says many good things about Christianity, and even treats it as the highest religion that has yet been evolved or that perhaps will ever be evolved. But it begins its history with "Proto-Religion." That means that "primitive man" had no religion. He was too near the animal. He was still only a superior monkey or ape or a near relative of the simian tribes. Now, is that history? Instead of beginning with history, the author begins with "biology" and

"geology," and then accepts all their evolutionary speculations and lucubrations. If man began away down there in brutedom, how could he ever have evolved into a monotheistic Christian? Or did God, a pure and holy and all-wise Being, make the original man a semi-brute without any religion, and then evolve him by an age-long process into a religious being? A strange procedure for any kind of a God, to say nothing of the God who "so loved the world that He gave His only begotten Son." We go back to the Bible for the history of religion. There we have real recorded history, and at the same time the true philosophy of religion. Why scholars cannot see this plain principle we are unable to understand.

A writer in an infidel paper contends that Christianity gets credit for many things it never does. This is both true and untrue, depending on the kind of things that are done. We are sure that, with many people, the Christian religion never gets credit for many excellent things that it accomplishes. Do unbelievers know about the many thousands of men and women who have been transformed in character and life by Christianity? To mention men like Paul, Justin Martyr, Augustine, Luther, John Newton, Rowland Hill, John Bunyan, Charles Spurgeon and Jerry McAuley, is to name only a very few of the examples of Christ's redeeming love? Do the infidels realize how many millions of dollars are spent in building churches in this country and in saving boys and girls and older people from sinful lives? And in all these churches the highest kind of ethical principles are taught in the Sunday Schools and in the pulpits every Sunday in the year, and year after year without cessation. All this teaching and influence cannot help being salutary. Many of us can testify to the saving grace of God which has changed our lives and filled them with joy. Do infidels and other critics know about these matters? If not, they should inform themselves.

It may well be granted that Christian people are not perfect; that they make mistakes; that they are not always as consistent as they should be. But if such is the case with all the moral and spiritual teaching that they receive, how much worse would they be if all of it were abolished, and they were permitted merely to go on their way without restraint? We fear that the enemies of religion do not realize the responsibility they are assuming when they condemn the churches and Christianity, and try to

destroy them. It is not likely that they themselves would care to live in a country entirely given up to materialism. And no substitute as a morally restraining and upbuilding power can be found for Christianity. It would be far better to find something more potent for good than Christianity before men try to destroy its power.

The other day Dr. Fosdick broke out by declaring that he did "not believe in this thing called Christianity." It is a vast system that has been built up by human means and has become an incubus on his soul. These criticisms are based on inaccurate thinking. Christianity is that system of truth that grows out of the person, work and teaching of Jesus Christ and the Holy Bible. It is strange that any man who professes to be a Christian at all would thus flout at Christianity. Dr. Fosdick evidently mistakes what is known as Christendom for Christianity. The former is composed of the vast body of people who profess to be Christians and who permit themselves to be more or less influenced by Christian truths and principles. Of course, that can be criticised and is very faulty, as even the most devout and orthodox believers are willing to concede. But that is not Christianity, which is the pure system of Christian truth. Terms should be used accurately, not loosely.

The *Christian Herald*, New York, sent out a questionnaire to a large number of college young people asking them what their attitude toward religion is and what kind of teaching of religion they need and desire. Here are some of the replies, and they may prove to be eye-openers: "Not enough religion in it." "Lack of spirituality and conviction." "Give us more Bible, not less." "Not enough of Christ and His redeeming love." "Too much lecture. We listen to lectures six days in the week." "Give us sermons that are not all through when church is over, but which result in some form of action." Let teachers of religious education, and college instructors and administrators generally, mark and take notice.

An impressive address was delivered by Rev. Arthur H. Carter, editor of the *Bible Witness*, at the tenth annual meeting of the Bible Witness Union of Great Britain, held at Central Hall, Westminster, London, March 2, 1927. This address is published in the *Bible Witness* for April. Its title is, "These Little Ones, or, Modernism the Ruthless Destroyer of Child Faith." It ought to search the hearts of those

men who are discounting the Bible. There are many of them in England, just as there are in this country.

A Biblical passage for the evolutionists, whether scientists or their imitators, to reflect upon is Psalm 8: 4, 5: "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him but a little lower than God (Elohim), and crownest him with glory and honor." Let us reflect whether that representation of man as he was originally created agrees with the pictures which Osborn has drawn of primitive man in his writings. Could the Psalmist's tribute to man, that he "was made but a little lower than God" (or the angels), apply to the ape-man of Java or the Dawn-man of Piltdown? Just mull it over, friends.

One of our editors refers to Bishop Du Bose's powerful article in the last number of the *Biblical Review*. Our estimate of the contribution is just as high as that of Dr. Keyser. But a very different article in the same magazine is that of Dr. S. D. Chown, which he offers as "An Irenicon!" He seems to think that an agreement might be established between the Modernists and the Fundamentalists. The trouble is, his own views are too nebulous for both parties, especially the evangelical party. The first section of his article gives one view of the Bible and the last gives another. If the former is true, the latter cannot be true. Thus our would-be irenicist cannot agree with himself. To illustrate, the Modernist does not believe in the bodily resurrection of Christ and of His people; the Fundamentalist does believe that doctrine, and is most earnest about it. How can they live together in accord? No; it is vain to proclaim an irenicon. Paul himself could not agree with the people who denied the resurrection of Christ and of the human body (see I Cor. 15). No more can people today who hold to the doctrine of both Christ and His apostle. Let not men try to mix oil and water.

All of us have read Dr. Conklin's recent statements that evolution seems to have ceased at this point in human annals, either temporarily or permanently; that there has been no evolution of the human race since historical records began; indeed, the evidences are on the side of degeneration since the palmy days of the Cro-Magnon race. On this matter the editor of *Bibliotheca Sacra* offers some relevant observations: "Well, the professor is certainly

to be congratulated that at last he has found it out. We were much afraid that he never would discover it. That it had been pointed out again and again by those who did not believe in evolution was, of course, only an 'opinion.' It never rose to the dignity of a discovery until an evolutionist saw it! Now there is hope that the professor, after quite another spell, may discover that in the geological strata there are always absolute breaks between species; that one never passes into the other."

From Ernest Gordon's informing notes in the *Sunday School Times* for April 9th we learn that Georg Brandes, of Copenhagen, Denmark, seems to be losing caste. It will be remembered that Brandes is the well-known exponent of the "Christ-myth" theory, and is the delight of the infidels of America, who are quoting him and building on his foundations. He is a Jew, and in his old age has turned bitterly against Christianity. He has come out with a new book against the historicity of Jesus. A well-known Copenhagen paper says that this book sins against the elementary principles of history and philology. A bust of Brandes was offered, on his eightieth birthday, to both the University of Copenhagen and the Royal Library, but in both cases it was declined.

It is reported that Professor Bacquer, of Munich, Germany, has been lecturing against Darwinism, and insisting that the simians are degenerate men. He says—we quote directly—that "natural science is a belated intellectual revamping of the oldest myths." When Professor W. Johannesen, of Copenhagen, was told of Bacquer's theory, he said that "one theory is as good as the other. About the way descent has gone we know in reality very little. One can talk about it forever without being able to prove anything. There are some who think that you and I are degenerate apes, and others that apes are degenerate men. The apes naturally believe the last theory." We wonder what scientific theory will be in vogue next year.

The advocates of "theistic evolution" should give heed to the following statement by the scholarly editor of *Bibliotheca Sacra*: "On the other hand, evolution that requires the outgiving of divine energy at each turn of the evolving process is not evolution, however slow it may be, but creation, progressive creation, in fact. Evolution used in this sense may be said

to be God's method of creation, but it is a perverted and confusing use of the word evolution." This is as true as can be. Wherever the personal divine causality must be invoked to bring in something new and progressive—that is divine creation, and not evolution at all.

A careful writer in one of our contemporaries asks these questions: "What is meant by science? What is it to be scientific?" Then he answers in this way: "Both words are largely used: sometimes intelligently and frequently otherwise. The patient searcher after law and the lines of its expression uses both words cautiously and aggressively. The charlatan uses them to put over on uncritical people his assumed superior knowledge. Strip this of assertive rhetoric, and what is left is purely personal opinion, which in no sense at all is scientific, nor any part of the body of science."

That we do not get our sinful natures from an animal inheritance may be proved scientifically in several ways directly from facts. First, animals are not sinful. Whatever their species or kind, they live out their natural lives. They are not moral personalities, and therefore cannot distinguish right from wrong, and so cannot commit moral evil, which is the only kind of evil that involves sin. Second, the physical appetencies that we have in common with animals are not in themselves sinful. It is only the perverted and intemperate indulgence of them in the human world that make them sinful. More than all, some of the worst of human vices are never committed by animals in their natural state. There, for example, is drunkenness, which is such a prevalent vice among human beings, bringing thousands of them to wreck and ruin. No animal has ever yet gone down to a drunkard's grave. Among animals the rule of temperance prevails. Apparently they have no appetite for alcoholic liquors. Whence, then, came man's vitiated appetite for strong drink?

"Known unto God are all His works from the beginning of the world" (Acts 15: 18). Did you ever read that in the Bible? If you did, did you stop to think about it? What a comfort it is to know that God has a plan which He decreed from eternity and which He will surely carry to completion. He did not create this vast universe as a mere wild-west adventure. He knew from the start what efforts evil spirits and evil men would make to balk His purposes, but in every case He knew how He would deal with contingencies, and do so

without coercing men's freedom. Thus we can rest our souls on the divine wisdom, sovereignty and omnipotence. Just such a God is needed for us to trust, and He is the God revealed in the Bible, and nowhere else. Look into the speculations of mere human wisdom, and see how far short they fall of the Biblical conception of a decreeing and performing God.

One of the outstanding infidels of this country writes in the following sarcastic temper about man, whom he calls "The Ephemeral Egotist": "The facts of man's life and the elegant, proud, metaphysical delusions of grandeur which he contrives are in striking ironic contrast. Consider the ideas that man has of God and immortality and of his own importance—his importance as an individual—in the universal spectacle of things. He has made himself believe that he has a soul which is a great, splendid, super-mundane essence and which will live on forever—the soul of Bill Smith, the grocer's clerk—never forgotten throughout eternity by a God who has numbered the hairs on every Bill Smith's head, a God who listens to the prayers of every pious yokel on earth," etc. The rest is too profane to print here. Note the scornful way of speaking about humble people. "Bill Smith, the grocer's clerk!" "Every pious yokel!" In contrast we place the estimate that Jesus Christ, our divine Lord, placed upon every person, however humble: "There is joy among the angels of God over one sinner that repenteth." Take your choice between Christ's appraisal of yourself, kindly reader, and the contemptuous and belittling estimate of the cynical infidel.

A recent book of 652 pages professes to tell all about "the making of the modern mind." It is written by a university professor. Yet it is naturalistic to the core. Looking into the future of society, he thinks that it will have "a religious life on a naturalistic basis, in which scientific knowledge, esthetic feeling and moral aspiration are blended in one whole." This is most wonderful thinking on the part of a university-sized man and professor. Will somebody rise and explain how "scientific knowledge, esthetic feeling and moral aspiration" can emerge by mere resident forces from a purely naturalistic basis? Just mull it over. Can something higher and finer come from something lower in the scale of being? Must not every effect be moved forward by an adequate cause? Can water rise higher than its source by mere natural pressure? In short, can

you get something out of nothing? Whatever the process, religion can come only from a religious source, and that means that there must be a God or man could not even form a conception of God. The naturalistic philosophy is inadequate to explain a single phenomenon of the universe from the lowest and simplest in the scale to the highest and most complex. Rationality in man can arise only from a rational source, and that means God.

We agree with an acute reviewer that the writers of the new book, "My Idea of God," edited by Dr. Joseph Fort Newtoun, a well-known liberalist, have produced "a symposium of faith," but not a harmony. "For there is here," the reviewer says, "not only variety, but contrariety, of conception. The views of the Divine Being bound up together in this volume cannot possibly be reduced to a harmony." So here we learn a valuable old lesson anew: that man by searching cannot find out God; cannot find out the Almighty to perfection. That was said long, long ago. Here are a lot of learned men of variegated religious persuasions, and not one agrees with the others. There is no consensus even on the very first doctrine of religion—the doctrine of God. That proves the inadequacy of human wisdom. How wonderfully true is the saying of Scripture: "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness" (I Cor. 3: 19).

But now note (continuing the thought of the preceding paragraph) the consensus among writers of the Bible: there were about forty of them; they lived many of them in widely separated countries; their writings cover in the neighborhood of a thousand to fifteen hundred years; yet on all the great fundamental matters they agree in their doctrine of God—personal, all-wise, all-powerful, loving and righteous. Not only is there agreement among the Biblical writers on the conception of God, but also on all other fundamental doctrines—of man, of sin, of ultimate destiny, of the plan of redemption. How is this marvelous consensus to be explained? The only adequate way to explain it is to say that the Biblical writers were moved and guided by one and the same Holy Spirit. How else can this unity in variety be accounted for?

A good motto for the destroyers of faith to remember is this from Charles Kingsley: "Never take away from a man even the shadow of a truth, unless you can give him substance in

return." Yet Kingsley is usually regarded by the Modernists as having belonged to their crowd. Anent this Kingsleyan aphorism, a thoughtful recent writer has this to say: "That, to our mind, is the tragedy of Modernism. It has its Fosdick, its Merrill, its Mathews, who appear wonderfully skilled in the art of iconoclasm, but who have done nothing as yet to produce anything new and substantial in religious thought to take the place of the discarded things of the orthodox faith."

The unbeliever referred to in a preceding paragraph declares that he has no "curiosity" as to what may happen to man after he is dead. It does not interest him in the least. But he says he is interested in the things of this life—in scientific discoveries, in human progress, etc. But that simply proves the narrow vision of infidelity. It is confined to the narrow limits of a few years—and then an eternal blank! When the infidel is dead, he "is dead a long time," according to his own view. And the little time in which he is permitted to gratify his curiosity is only a moment compared with the eternity in which he thinks he will be non-existent. A man who can be satisfied with such a theory is too easily satisfied. He has no vision or imagination. Perhaps he will say that his narrow mundane conceptions are the result of his evolution from his animal ancestry; for, as far as we can see, the animals are satisfied with this little span of an earthly life, and have no "curiosity" regarding any future state of existence. We can easily see why such a man would believe in evolution.

It is only too true that the Modernists are lacking in theological depth and in the ability to make proper distinctions. They mistake the mystical union for a divine incarnation. When the Holy Spirit regenerates the human soul, a spiritual (mystical) union is effected between God and that soul. This simply means that God and the soul have true spiritual communion. But it does not mean that God has become incarnate in the regenerated person. That person still remains truly human, and has simply been brought into spiritual fellowship with God through a spiritual re-birth. But that is something very different from the incarnation of the divine Son of God. Had our Lord been conceived in the natural way, He would have been only a human person; then if the Son of God had united Himself with that human person, the result would have been nothing but a mystical union, not a divine incarnation. But when the eternal person of the Son of God was

conceived by the Holy Ghost in the seminal being of the Virgin Mary, and thus was ensphered in human *nature*—not united with a human *person*—and then truly functioned in and through that assumed human nature, then, and then only, was there a divine incarnation. There has been only one divine incarnation in the history of the world, and that was the incarnation of the eternal Son of God. Besides, it is the only one that will ever be.

But consider, in this connection, the superficial ideas of a couple of outstanding Modernists. Says Dr. Arthur C. McGiffert: "Divine and human are recognized as one. Christ, therefore is human, and must be divine as all men are. Christ is essentially no more divine than we are or than nature is." Do you not see the evolutionary obsession of blurring all difference, even the difference between the divine and the human, between the Creator and His creation? Dr. Henry W. Clark is no better: "The incarnation of God in Christ is nothing else than the incarnation of God in all men carried to the superlative degree." A kind of spiritual blindness seems to have fallen upon the liberals, so that they cannot see the uniqueness of Jesus, and cannot appreciate the distinction between a mystical union and a divine incarnation. Perhaps a solid course of theology in an evangelical divinity school might be profitable to them. To blot out the difference between God and man and the creation is pantheism, not Christian theism at all.

Dr. Rudolph Eucken sees some things clearly, but does not seem to see far enough. He says: "If Jesus therefore is not God, if Christ is not the second person of the Trinity, then He is a man. We can therefore honor Him as a leader, a hero, a martyr, but we cannot bind ourselves to Him or root ourselves in Him; we cannot submit to Him unconditionally. Much less can we make Him the center of a cult." To this statement Dr. A. Z. Conrad replies with depth and insight: "But let us note that Dr. Eucken is mistaken in one thing. You could not make Christ even a hero or a leader; for by His own claim thus rejected, He would make Himself the greatest of deceivers or the most pitiable of the self-deceived. It is utterly absurd to give Christ any place of honor and distinction, if He is merely one of the human race. If Christ is not worthy of worship, He is not worthy of respect. Indeed, the one thing Jesus claims for Himself is worship, and this He can only do as He justifies His claim to deity."

That our Lord, as to His human nature, was supernaturally conceived is evident from many of His own statements. Note what He said in His prayer to the Father: "For thou lovest me before the foundation of the world" (John 17: 24). How could that have been if the Son had no existence before He was born in Bethlehem of Judea? But the virgin birth of our Lord explains the statement perfectly. Again Christ said, speaking to His critics: "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (John 8: 23). The only possible explanation of this statement is the conception of Christ by the Holy Ghost through the Virgin Mary. Christ also calls Himself the "only begotten Son" of God. But if He was begotten as other men are, who are also God's sons, this statement would not be true, and Christ would be a deceiver. But the virgin birth explains it all; for Christ was the only one who was ever conceived in a supernatural way by the action of the Holy Spirit, enfolding the second person of the Trinity in human nature. Thus most wonderfully did "the Word become flesh" (John 1: 14).

Yes, it is too true: liberalists always differ from the Bible—that is, when the Bible does not agree with their theories. Professor Rauschenbusch, speaking of Christ, said: "His death is almost negligible in the work of salvation." But, as some one has pointed out, the New Testament teaches the precise opposite: "Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2: 24).

Here is an apt epigram from Dr. A. Z. Conrad: "To be race-born is one thing. To be grace-born is quite another. We are sons of God in a very different sense when we have been regenerated by the Holy Spirit." This is what Jesus meant when He said to the proud Pharisees, "Ye are of your father, the devil." He meant that they were animated by the spirit of the evil one, not by the Spirit of God. Of course, nobody is a son of the evil one by creation and preservation, for the devil can neither create a soul nor does he want to preserve a soul. Rather, he wants to destroy men. But in the spiritual sense unregenerate people are not the children of God. In the spiritual sense they can become God's children only by being born of the Spirit and made new creatures in Christ Jesus.

It is a pleasure to note the reverence and spirituality which characterize the work of The

Bible League of Great Britain. For their meeting in King's Hall, London, June 10th, the leaders ask for "fellowship in prayer on behalf of the meetings to affirm that faith in the Word of God is fundamental to faith in the Lord Jesus Christ." To this request for prayer on the part of all evangelical Christians, the leaders say: "Please ask that everything said may be according to the mind of the Spirit, and that its utterance and subsequent publication in print may be in His power, and therefore to the glory of the Triune God." To assemble in that spirit will surely make the meeting a "season of refreshing from the presence of the Lord." We note with pleasure that our good friend, Professor J. Gresham Machen, D.D., of Princeton Theological Seminary, is to be one of the speakers at the convention, and that he is also to deliver a number of addresses in other parts of England and Ireland from May 28th to June 15th.

It is well enough to know "who's who" among the Modernists, and to remember just what kind of doctrines some of the outstanding ones are or have been teaching. Here are some choice (?) excerpts on the subject of "democratizing" Christianity. This is from Professor Rauschenbusch (now deceased): "The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy." But who ever thought of the Christian God as "an autocrat?" Nobody but an unconverted Modernist or infidel. In line with Rauschenbusch is Dr. McGiffert, who writes: "Democracy demands a God with whom men may co-operate, not to whom they must submit." And this bit is from Dr. Henry F. Cope: "Religion is gradually emerging from the idea of a dictator Deity to the leadership of a splendid Brother in the great human family." Of the same ilk is Gerald Birney Smith, of the Divinity School, of the Chicago University: "A religious democracy does not accept beliefs or practices imposed from above." Surely the "superiority complex" has waxed into a mania among the Modernists. They even want to make themselves equal with God. If they ever should get to heaven, they would want to hold an election to decide to who should be their president.

More proof of the great delight that some scientists get out of their conjecturing comes to hand. In another editorial reference is made to the dignified and classical language used by the editor of a scientific magazine now in its eighty-fifth year. The same journal prints an article

by Dr. William R. Gregory, so well known as a professor in Columbia University, and as a curator in the American Museum of Natural History. His article is entitled, "Missing Links of the Gobi Desert." As long as Dr. Gregory sticks to facts, his writing is informing, and we thank him for it. But when he says that "our ancestors were reptiles," we must say that we are not convinced with the slender evidence he produces, but feel that he is guessing. Also when he tells us what took place "ten million years ago by the most conservative present estimate," we lay his article aside, and whisper sadly to myself, "That is guessing; not science."

Some people tell us oracularly that "only the *religious* parts of the Bible" are divinely inspired. Our reply is, The whole Bible is religious. God is represented everywhere as having some share in the events narrated or as having oversight, and that makes all of them religious. The religion of the Bible is not a narrow, parochial affair, set off from every-day life, but is a practical religion for this world and the next.

An outstanding publishing firm, which issues many scientific books, announces a book entitled "Foibles and Fallacies of Science," by Dr. Daniel W. Hering, Professor Emeritus of Physics, New York University. The advertisement says that it is "an account of some celebrated vagaries of science and interesting stories of queer theories and famous hoaxes, written for those who would not be credulous." A long experience and much scientific study have given the author knowledge of "so much pseudo-science, posing as genuine," that he has been moved to write this book exposing them. "The discarded theories far surpass in number the approved facts, and it is these discarded theories, curious and imaginative as they are, with which Dr. Hering's book deals." Here is a scientist who corroborates what has been said again and again in this magazine—that the pathway of science is strewn with the *debris* of discarded theories. It is not theologians alone who have fallen into error. The fact is, among those who have been evangelical, there has been a steady and remarkable consensus on all fundamental matters from the days of Christ and the apostles down to the present moment—A. D. 1927.

Professor George A. Dorsey, of Columbia University, has, as our readers doubtless know, written a book with the catchy title, "Why We

Behave Like Human Beings." It is not necessary for the Christian believer to read this ponderous volume in order to answer Dr. Dorsey's question. It can be answered very briefly. We behave like human beings because God created our first parents such beings at the start, and made them in His own image, and therefore never designed that they should behave in any other way than like sane and rational human beings. If they ever do behave otherwise, it is not because they once were brutes, as Professor Dorsey thinks, but because they debase themselves by sin. It requires no labored logical process to see that this must be true. When men sin, they do not act like brutes; they act worse; they act like debased human beings who have lost their birthright by their disobedience.

Have you ever noticed the dramatic power and simplicity with which St. John depicts the greatness and humility of Christ in the incident of washing the feet of His disciples? Observe his introductory description: "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and was going to return to God, riseth from supper"—and then what? You would expect Him to do some great deed, great in the eyes of the world, after such an introduction. Surely if "the Father had given all things into His hand," He would now perform some great miracle and display some great glory—but no, see what He did. "He laid aside His garments, and took a towel and girded Himself," and then proceeded to wash His disciples' feet. And that act was regarded in His day as one of the most menial of services. It was the work of the servants of a household. What a wonderful example of humility and service! And He was the eternal Son of God! And with what simple dramatic power the story is told by the inspired writer.

A brilliant preacher recently spoke on the sentence, "And the common people heard Him gladly." Why? Well, perhaps they enjoyed the fact that He had won a victory over His inquisitors, the Scribes and Pharisees, who were trying to entrap Him with their sophistries. Then they were impressed with His strong and genuine personality. There was nothing "put on" about Jesus. He must also have spoken in a simple way which they could understand, and yet they could feel that He was not dealing with superficial matters in a superficial way. It is a great art to be simple and yet profound—an art which Jesus surely displayed. He also

employed the language of the day, and used illustrations with which they were familiar and which carried the truth right home to their hearts. His manner of speaking was winsome, and that always appeals to people of the unspoiled mind. Most of all, He had a great and arresting message for them; that God loved them; that He had sent His only begotten Son to bless and save them from sin and sorrow; that He would open up the gateway of eternal life to them if they believed on Him. Yes, we do not wonder that "the common people heard Him gladly."

Some good things in a recent book by Dr. C. B. McAfee, entitled "The Christian Conviction," are worth sharing with our readers. Speaking of the teaching of Jesus, he says: "But besides the practical and profound elements in the teaching, there is a marked characteristic of expansion. It is germinal and not merely complete. It looks backward to a long series of human experiences with God and the truths that were thus revealed, and prepared the way for a rich development which is found in early and later Christian writers. As we shall see when we discuss the sacred Book of the Faith, the teaching of Jesus constitutes only a small section of its entire content, yet His seal is on the book by His endorsement of the early writings which preceded Himself and by His inspiration of the later writings which followed Him. While Jesus was essentially an originator, yet He did not fail to recognize the teachings which had preceded Him and which indicated the loving care of the heavenly Father for the world."

We like the thought of the "germinal" character of the teaching of Christ and the Bible. In a fundamental sense the teaching is complete; but it is complete as a wheat grain is complete—complete as a grain, or it would be worth nothing; and yet it is capable of marvelous development, being endued with the fecund power of production, so that if all its progeny could be preserved, the whole earth would soon be covered with fields of golden grain. So with the teaching of Christ, and, indeed, of the whole Word of God. Recently a minister of more than three score years said that he had preached dozen of sermons on Christ's sermon to Nicodemus. It is this element that ever keeps the Bible up to date; ever fresh; ever refreshing; ever expanding into larger truth and blessing. It is a perennial river of truth flowing from the heart of God.

It is wonderful what imaginations some folks have. And they may be educated folks, too. They seem to find it very convenient to use their imaginations when they do not know the facts. It is a very convenient method, for it saves them a lot of hard study and close, scholarly investigation. Here, for example, is Professor Mecklin's definition of Modernism (Dr. Mecklin is a Professor of Sociology in Dartmouth College): "Modernism" is "the curious *potpourri* of the organic evolution of Spencer, the social vitalism of Burke, the dynamic idealism of Hegel, the creative evolution of Bergson, the opportunistic pragmatism of William James, all tinged with romanticism." That surely is worthy of a place in the joke column of a newspaper. It is doubtful whether many of the Modernists know anything worth speaking of all the erudite things and learned philosophers the professor mentioned. But the definition gave him a chance to display his own erudition. One thing he happened to get right: that Modernism "is utterly at variance with Christianity and the ancient culture that gave it birth."

And now comes another would-be original thinker, who wants to junk everything that is, and start out to manufacture a new world of ideas. He has written a book called "Post-modernism and Other Essays," which we have not had time to examine, but an exchange quotes the following statement from the author: "Fundamentalism is hopelessly outdated. Modernism has ceased to be modern. We are ready for some sort of Postmodernism." Wouldn't that make you look up the meaning of the term, "Superiority Complex"?

What is the so-called New Realism that you read a good deal about now-a-days? According to one acute critic, it is "nothing but old-fashioned materialism under a new name." More definitely, it is the philosophy which regards matter as the center of all things of which they are merely the expression. Of this view a capable recent writer says: "It is, in fact, a system that attempts to construe the world with too few terms." Just so! If you are going to explain all things in this world, you must use at least two terms—mind and matter, and back of all their manifestations, you must put God.

Here is another way of using one's cerebral powers. A critic of Christian theology curiously thinks that theologians who believe in the unchangeableness of God ought to acknowledge the absolute uniformity of nature, and thus

ought to reject any supernatural interpositions in her regime. In this way the critic proves that he does not understand at all what Christian people mean by the immutability of God. They mean that He is unchangeable in His character; in His being and attributes, not that He cannot and does not employ different modes of activity when there is a need to do so. For example, God is immutable in His love. Well, if His creature, man, a free being, falls into sin and trouble, it is part of God's immutable nature and purpose to interpose, and provide a plan of redemption for him. This will necessitate doing many things that cannot be put under the category of natural law. This is the *raison d'être* of miracles. Had God not intervened miraculously to save man from sin, it would prove that He was not unchangeable in His love.

People who still, in spite of everything that has been said and written, do not know what the definition of evolution is, might consult the "American Universities Dictionary." It is thus defined in a twofold way: First, "in metaphysics" it is "the theory which sees in the history of all things, organic and inorganic, a passage from simplicity to complexity, from an undifferentiated to a differentiated condition of the elements." Second, in biology it is the view "that later species have been developed, by continuous differentiation of organs and modification of parts, from species simpler and less differentiated, and that thus all organic existences, even man himself, may be traced back to a simple cell." Thus no one need be in doubt as to what evolution is. It always includes the idea that man is the offspring of lower forms of life from which he has come by a process of development through age-long periods. It makes no place for man's direct creation in the divine likeness.

This is a severe "dose" for certain writers on evolution. It is administered by that acute writer, Professor Floyd E. Hamilton, who, after reading a new book on the side of evolution, says: "In fact, one is impressed more than ever, after reading this book, with the desirability of writers on scientific subjects taking a course in logic before attempting to write on those themes."

The writer just quoted says something further on that ought to be remembered: "It is useless to deny the fact that there are certain fundamental conflicts between true religion and certain scientific theories. Both cannot be true,

and when we look at the long list of scrapped scientific dogmas, we are not encouraged to say that the Bible and historic Christianity must be on the wrong side of the present conflict." Very true. Almost every week we read in scientific books of some change in the previously regarded "settled questions" among the scientists.

Sometimes you hear men exhorting us to speak in terms of the present, not of the past. Do you know that such exhorters are setting up a man of straw, and then going into hysterics in demolishing it? There is nobody today—at least, nobody worth minding—who is using the terminology of the past in popular and public address—unless, of course, he is giving an educational historical address. Perhaps the people who go back millions of years to try to find their pedigree may be thinking a good part of their time in very ancient terms—terms of the moneron and the protozoan, of the primate and the old-time apes and monkeys, 8—Kutztown (Bible Champion) 4455 Louis but they are the only people who spend most of their time harking away back. Most other people are up to date, and employ terms and forms of thought that belong to the present. The reason they do this is that they have the good sense to want to be understood when they write and speak.

Still, a scholar, speaking on some technical subject to students of the same subject, might use language that would be fully up to date, and yet might not be understood by a general audience. What are known as "the common people" would not grasp his meaning. The writer of this paragraph remembers that, some years ago, he visited a medical college with a friend who was a physician. He went into a couple of lecture rooms and listened to the addresses. But he must confess that he understood very little, although he heard the sound of every word. So many technical medical terms were used that he could grasp the meaning of very few of them. Afterward he asked his medical friend whether he understood the lectures. He replied laughingly that he did, because in his profession one had to know the meaning of all the specific terms that were used by the lecturers. Well, we had enough sense not to complain because the lecturers did not employ language that "common folk" could understand.

If men are going to be all-sphered and broad in their thinking, they will refrain from casting

scornful reflections upon the "past." The fact is, the man who understands the present the best is the man who knows enough about the past to relate it to the present. Human history is an organism. The present has grown out of the past; the future will grow out of the present. We of the present are the lineal descendants of the generations gone. Had they not existed, we would not be here. So we are also the heirs of all the ages. Of the noble dead, we may well say, "They, being dead, are yet speaking to us." Says the Holy Scripture, "Their works do follow them." Let us not be narrow and superficial; let us know the past that we may know the present all the better, and let us at the same time, keep abreast of the age in which we live.

Do younger people who make sport of older people ever stop to think that some day they, too, if they continue to live long enough, will be old? How will they like it then if the young people for whom they have lived and labored cast unkind reflections at them because of their age? How will they enjoy being called "old fogies?" As for the people who speak contemptuously of their forbears who lived in olden days, and lived according to the opportunities they had, ought they not to remember that some time they will be numbered among the dead and buried? Do they feel any pleasure in the thought that a new generation may arise which will make their efforts and thinking the object of jesting? Speaking in an all-round way, it seems sensible to refrain from speaking of anybody, past or present, in a scornful manner.

An erudite article on "the Names of God in the Psalms" from the pen of Dr. Robert Dick Wilson appears in the January number of *The Princeton Theological Review*. Will the radical critics, who, according to their subjective ideas, insist on a late date for most of the Psalms, read this learned thesis carefully? Will they weigh the vast amount of evidence here adduced? Or will they go on repeating, in spite of and nevertheless? After presenting his great mass of proofs in favor of the *prima facie* evidence, Dr. Wilson states his conclusion in the following moderate but encouraging language: "In accordance, therefore, with the law of evidence, the presumption is, and must remain until evidence invalidating them is found, that the headings of the Psalms are trustworthy, that David wrote many of the Psalms, and may have written, as far as we know, seventy-three of them, and that Christ and the apostles and the church in all ages have been right in treating

all of them, headings included, as a part of the infallible Word of God."

In an earlier paragraph reference was made to the desirability of putting our thoughts in modern phrasings instead of using antiquated forms of speech. While such admonitions on the part of the Modernists is like "carrying coal to Newcastle," yet a word or two more on the subject may not be amiss. Sometimes back of this girding at the older formulas lies an ill-concealed rejection of their content. This is not frankly acknowledged, but often it is evident between the lines. But let us note the experience of a distinguished convert to Christianity. Dr. K. C. Chatterjee was educated under Christian auspices, and often heard and recited the older formulas used in the church, but they made little or no impression upon him. They simply glided off his mind. Afterward, however, he received a real Christian experience, had a real conversion that changed his attitude entirely. Then what happened? Immediately "the historical phrases sprang into full life for him. They came to mean to him what they had to men long ago when the phrases were new . . . They became the living realities of a living man." There! You have the real gist of the matter, the secret of opposition to the older formulas which express real Christian experiences. Our facts and quotations are taken from Dr. C. B. McAfee's "The Christian Conviction" (p.40).

One of the most incisive articles we have yet read appears as an editorial in the *Western Recorder*, Louisville, Ky. The editor gives convincing reason why the evolution dogma should not be rammed down the throats of unwilling tax-payers. The chief reason is that no kind of religion is to be taught in our public schools against the wishes of the people who support them. Then he shows that evolution has elements about it that ally it with religion and place is within the definition of religion. For three reasons, he says, "it functions as a religion: (1) By dealing with origins in a doctrinal way; (2) By developing a doctrine of God to conform to its doctrine of origins; (3) By negating the religious teaching of the Bible, the basis of the Christian and Jewish religions."

"Does the Behaviorist Have a Mind?" is the title of a notable article by Dr. William Hallock Johnson in *The Princeton Theological Review* for January, 1927. He makes out that the Behaviorist has a mind in spite of all his hectic

denials. The very fact that he is so voluble in his efforts to propagate his theories and make converts to them proves that he has at least some sort of a mind, even though it may be a very poor sort. Several acute sayings in this article are worth quoting: "If the Behaviorist should be allowed full sway in regulating conduct, we fear that the result would be thoughtless activity, and meaningless behavior, and conscienceless conduct." Let us remember that the Behaviorist denies the soul, the ego, the fact of consciousness. So Dr. Johnson says: "The Behaviorist has not only gone outside of his house, but has closed the shutters and moved away." He says that the materialistic psychologists treat "the mind as a fly upon the fly-wheel of matter." The advocate of Behaviorism "finds nothing to behave and no purpose in behaving." "The only consistent Behaviorist is the Behaviorist when he is asleep and is not dreaming." Somebody says that this theory makes the philosopher "an automaton automatically reflecting upon his own automatism."

A valuable syndicate article, which appeared in a chain of newspapers, recently came from the pen of Professor A. S. Zerbe, D.D., of Central Theological Seminary (Reformed), Dayton, Ohio. It deals with the problem of suicide among college students. This wave of self-destruction is largely attributed by him to the dangerous teaching in many of our universities. Whether this is the true diagnosis or not, we wish to give some samples of this unsettling instruction as cited by Dr. Zerbe. Professor I. Edman, of Columbia University, teaches that "a man is a mere accident, immortality a sheer illusion, and that there is practically no evidence for the existence of God." Dr. J. B. Watson, founder of the Behavioristic school of psychology, writes: "Freedom of the will has been knocked into a cocked hat, and such things as the soul, God and immortality are the mistakes of the older psychologist." Professor A. B. Wolfe, of the Ohio State University, in a recent book, teaches positively "a consistent, mechanistic, determined view of nature, man, and his social relations." He advocates adherence to the Behavioristic psychology. He also declares that man is not responsible for his conduct. With such views injected into young people's minds, is it any wonder that they become gloomy and pessimistic?

In accord with the declarations of university professors, as above cited, Dr. Zerbe quotes a recent statement by the notorious Clarence Darrow: "We are living on bunk. Our birth,

our religion, our marriage are decided by fate. It is a matter of fate whether a man dies an honored character or dies on the gallows." Of course, with such a philosophy, we do not wonder that Darrow opposed Mr. Bryan at the Scopes trial and that he vigorously defended and advocated evolution. There was a reason.

A good friend away up in New England, a reader of the BIBLE CHAMPION, and evidently a good Greek scholar, approves of our Dr. Keyser's exegesis of Rev. 13:8, about "the Lamb slain from the foundation of the world." He says that the Greek text will bear no other interpretation. He adds that the literal Greek would be, "of the Lamb, the one slain from the foundation of the world." In the same communication he adds as a kind of footnote: "I have noticed the intelligence of the dog, too, and have taught my classes that it surpasses that of the monkey." Thanks to our friend for his cordial spirit and confirmatory statements.

From an infidel paper we cull the following eye-opening facts. Mr. Charles Smith, the president of the American Association for the Advancement of Atheism, makes this bold statement: "As soon as we are in a position to carry it out, our Association will launch an intensive campaign to atheize Arkansas. We shall organize branches in the high schools and in the common schools, as we have already done elsewhere, and produce an electorate that will repeal that hellish law." This ranter refers to the anti-evolution law introduced into the Arkansas legislature. Of course, Mr. Smith, the atheist, is a vehement champion of evolution. We would expect nothing else. It is a theory that makes atheists out of many people. Its opposite, creationism, always makes them theists, and theists, too, of the right kind, who believe in both the transcendence and the immanence of a personal God.

Before us lies another papistic pronouncement by an evolutionist, this time Dr. David Starr Jordan: "There is a good deal of nonsense written in the name of evolution, but the essential fact, as established in science, of the derivation of living species, man included, from forms which have gone before, is as well established as anything can be." We challenge Dr. Jordan to point to a single clear case in which one distinct species of animal or plant was merged into another by natural processes. We also challenge him to point to a single case where an animal has shown any signs of developing into a human being. We also challenge him to point out a single Biblical passage

which indicates in the remotest way that man is the offspring of the animals. We fear that Dr. Jordan's thinking processes do not prove him to be a "Starr" of the first magnitude.

And here we have the declaration of a religious anarchist, Albert C. Dieffenbach, editor of the *Christian Register*, Boston, an out-and-out Unitarian paper. With blood in his eye, he avers that he will stand for three great principles; "and for them we will give our souls in this conflict," he adds with martyrlike heroism. And what are these three great principles? We quote his own language: "They are absolute freedom of private judgment; the abolishment of all external authority, whether in a person, the Bible, or the church; and authority to reside within the individual's own soul." What a trinity of "Great Principles" indeed! How long would a government last were it founded upon such principles? And Dr. D. is another belligerent opponent of any legislation against the teaching of evolution in our tax-supported schools! We do not wonder. In contrast with Dr.'s principles, we desire to state our own threefold authority: (1) Jesus Christ; (2) The Bible; (3) The dictates of conscience to keep our solemn pledge to the Christian church when we voluntarily entered her fold.

Enters the arena another man of contracted thinking—Herbert S. Hadley, Chancellor of Washington University, St. Louis, Mo. Speaking of the effort of Christian people to keep evolutionary teaching from being forced upon them, he says: "The next step will be to banish such teaching from all schools; and we may witness the spectacle in this country of men and women facing prosecution who decline to accept the literal statement of the Old Testament upon geography, geology, and astronomy and the origin of human life, and to construct their theology on the foundation of a flat earth."

When one reads such statements as those just quoted, one wonders whether many of our university professors are not muddle-headed. Pardon the expression; it not exactly a euphemism. Dr. Hadley's lucubrations simply prove that he has not even taken the time to read the arguments of the anti-evolutionists. Not one of them has ever advocated the forcible teaching of religion in our public schools. Indeed, all the leaders have expressly declared their entire opposition to the forcible imposition of any religion upon the public schools, which are supported by all the people. They want the church and the state to be entirely separate. But in the interest of American fair play, just

as they do not want to force their religion upon the public schools, so also they do not want others to force the evolutionary hypothesis upon them. Yes, that is the only fair, all-round American principle. As for a flat earth, we do not know a single opponent of evolution who believes that the earth is flat. Even Mr. Bryan proved that the earth is round; for he circum-navigated the globe. Dr. Hadley set up a man of chaff, and then looked upon it as a great exploit to knock it down.

An incisive writer has this to say in a recent book: "There is a scientific way of robbing a bank, but there is no moral way. A skilled operative may look at the evidence for a bank robbery and praise it as one of the most skillful he ever saw, noting the scientific knowledge involved; but an ethicist could not praise it, though he sees all the marks which attracted the other. The same observer may be both a scientist and ethicist, approving and condemning the same act. Many illustrations make it clear that moral qualities are peculiar in themselves, and are not merely a phase of human activity and skill." This is wholesome doctrine, and is much needed in these days when many psychologists are blurring moral distinctions and many writers on ethics do not really seem to know what morality is.

The Four A society—that is, the Atheistic Association of our country—says, in a recent issue of its organ, that one of its chief objects is to get the "children interested in doing propaganda work for atheism and evolution." This is a direct quotation. Notice that "atheism and evolution" are bracketed together. We fear that they are natural companions. At all events, this atheistic association is married heart and soul to this fusty evolutionary cult, and in every case sets it up against the doctrine of God and the principles of Christianity. Do you know a creationist who is an atheist? You do not know one, and you never will. Therefore one thing is so patent that everybody ought to see it: that, while evolution seems to go hand-in-hand with atheism, creationists in every case stand firmly for theism.

It is cause for rejoicing that Dr. Cadman has recently come out positively in his "Daily Counsel" for the historical character of Christ over against the mythical theories of Drews, Kalthoff, McCabe and others. He says truly: "The shadowy figure which Drews portrays is a totally inadequate cause for the great movements that sprang from Christ's life and ministry. This writer insists that religion must be

purged of all reference to Jesus if it is to be pure and efficient—an assertion which is its own refutation." All that Dr. Cadman needs to do now is to accept the prophetic and apostolic Scriptures as historical through and through and as portraying, in His divine-human fullness, the all-sufficient Christ as the Saviour of the World.

In re the article by one of our editors on "Something About Quotations," we are moved to quote something directly from Thomas Huxley. We wish the "militant evolutionist" would look up the reference to see whether we give it correctly. It is found on page 254 of Huxley's "Lay Sermons, Addresses and Reviews," dated 1871 on the title-page, with D. Appleton & Company, Pubs., New York. Let our censor be sure that everything is quoted accurate to a small "t" properly crossed. Huxley is reviewing Darwin's book, "The Origin of Species." He says (eleventh line from the top): "Everybody has read Mr. Darwin's book, or, at least, has given an opinion upon its merits or demerits; pietists, whether lay or ecclesiastical, decry it with the mild railing which sounds so charitable; bigots denounce it with ignorant invective; old ladies of both sexes consider it a decidedly dangerous book, and even savans (note the spelling), who have no better mud to throw, quote antiquated writers to show that the author is no better than an ape himself." Then he goes on to say that "every philosophical thinker" and "all competent naturalists and physiologists" hail the book as an epoch-making one. So here we have a sample of Huxley's method in controversy. It is very like the method of the evolutionists of today.

* * *

Wayside Gleanings

We are glad to introduce Judge Sterling P. King to our CHAMPION family. He comes to us enthusiastically recommended as an able jurist, and a lawyer of unquestioned integrity. He enjoys the unique reputation of never having lost a case in the Supreme Court of the state where he so long practiced law. Those who know him best have great respect for his interpretation of the law. His article, appearing in this number, and written in terms the layman can understand, will clear our understanding and will bring much encouragement.

The Southern Presbyterians and the United Presbyterians have taken steps looking toward eventual union.

The Ninth Annual Convention of the World's Christian Fundamentals Association,

just held at Atlanta, Ga., passed a resolution favorable to the establishing of the Bryan Memorial University at Dayton, Tenn., as follows:

"Whereas, representatives of the Bryan Memorial University Association at Dayton, Tenn., laid their plans and methods before the convention:

"Be it Resolved, that we heartily approve of the efforts being put forth to carry out the plans and ideals of the Fundamentalists leaders in building a great University;

"Be it Resolved, that we pledge our prayers and best efforts toward its realization."

We have been asked a number of times, "Will the 'Jungle Poison' series be published in permanent book form?" We are sorry Prof. Cole could find no one who was ready to finance issuing "Jungle Poison" in book form. We had hoped some one able and willing to finance an edition would appreciate the good this book could accomplish and encourage Prof. Cole.

The American Tract Society was organized 102 years ago for the purpose of printing and distributing evangelical literature in all languages. The report made at its annual meeting May 5 showed that leaflets, books, and other periodicals to the number of 821,862,273 had been distributed. Its colporteurs visited 25,000,000 families and held 650,000 religious meetings. It distributed about 2,000,000 tracts in 50 languages and printed hymnals in foreign languages for many foreign groups. Its work is world-wide. Countries like those in Latin America are very dependent on the Society for Christian literature, including hymnals, textbooks for missionaries, tracts. A Sunday School paper in Spanish has a circulation of 26,000. Preparations are being made for the three hundredth anniversary of Bunyan's birth, which will occur next year. William Phillips Hall, one of our Contributing Editors, and president of the Bible League of N. A., has been president of the Society for many years and was again re-elected at this meeting.

Daily reading of extracts from the Bible in public schools has been upheld as legal, and in keeping with the purposes of education, in a decision by the Minnesota State Supreme Court.

The oldest Christian church in the world stands within the shadow of Mount Ararat, the traditional resting place of Noah's ark, at Etchmiadzin in soviet Armenia. It is the home and place of worship of the Armenian Catholics, the oldest living pontiff in the world. This church or cathedral, known as St. Gregory, was built during the third century. Its

molding stone walls, its pyramidal cupolas and massive stone crosses have witnessed the rise and fall of Armenia during the last fifteen centuries.

Dr. U. A. Jull, Poultry Husbandman of the U. S. Department of Agriculture, in an article on "Races of Domestic Fowl" in the *National Geographic Magazine*, says: "Fowls have entered into the interests of more human beings than any other animal." Poultrymen have succeeded in developing domestic fowls in almost endless variety, from the Bantam weighing 22 ounces to the Brahma weighing 12 pounds. The different breeds produced, according to Dr. Jull, display "plumage colorations in bewildering variety," and "changes in feather structure and body type that demonstrate the relative plasticity of the original stock." It is difficult to trace any resemblance between some of the extreme variants, as in the case of the Tailless Bantam and the Silver-Gray Yokohama with tail feathers fifteen feet long, both Japanese freaks. Indeed, in scores of instances of the ordinary breeds there is hardly any distinct resemblance. Yet in bringing about these dissimilar varieties it has been demonstrated that the Mendelian law of inheritance (which some most prominent evolutionists admit disproves Darwinism) holds good. Dr. Jull himself states that Darwin, after close study, "concluded that our domestic stocks were all derived from one species." What a confirmation this is of the Genesis account, that God created all animals by special act, and endowed them with power to produce only "after their kind."

Archaeologists, sponsored by Beloit College, have found many pieces of ancient ochre and red, yellow and black oxide, which they *think* give evidence of having been used to color faces more than 150,000 years ago.

Dates set for Moody Bible Institute Summer Conferences for 1927 are: Lake Geneva, Wis., at Conference Point, July 4-11; Montrose, Pa., July 11-28; Ocean City, N. J., July 3-5; Brevard and Henderson, N. C., each conference July 24-August 7; Lake Orion, Mich., July 31-August 14; Denver, Col., July 31-August 14; Manitou, Col., August 14-28; Eagles Mere, Pa., August 27-September 4.

New York City has a population of 6,000,000 people, and of these 4,500,000 are foreign born or children of foreign parents. There are 690,000 Germans, 115,000 Scandinavians, 800,000 Italians, 160,000 Polish, 200,000 Russians, 80,000 Hungarians, 40,000 Spanish, 30,000 Greeks, 20,000 Syrians, and hundreds of other

nationalities. Among many of these peoples there is little or no evangelistic work, according to the American Bible Society, which Society is making appeals for contributions to carry on work among those nationalities not reached at present.

R. A. Torrey, D.D., well-known evangelist; Prof. Samuel E. Long, D.D., of Indiana Central College, United Brethren in Christ, and Prof. Samuel Dodds, D.D., Wooster College, have been added to the teaching staff of the Moody Bible Institute for its summer course, which runs until August 4.

At its congress, held in Washington, D. C., the Daughters of the American Revolution passed a resolution recording their opposition to the philosophy of atheism and pledging their allegiance to the effort to bring about a wider use of the Bible in the public schools.

According to Prof. Leonard B. Brown there are 557,000,000 Christians, 250,000,000 Confucianists, 230,000,000 Mohammedans, 217,000,000 Hinduists, and 43,000,000 Taoists in the world.

The following editorial in *Bibliotheca Sacra* for April is so timely and convincing that we reproduce it with much pleasure:

"It is recently declared (by Principal Garvie) that the Bible is indeed infallible, but 'infallible in its proper purpose, to bring God to men and men to God. And those who substitute for this, its proper infallibility, an infallibility which the Bible nowhere claims are often so offensive and intolerant that they do not deserve consideration or even invite chastisement by speech.'

"There is one way of disposing of one's opponents, a way most likely to be employed when their proper vanquishing is rather difficult. While no one who rightly considers the subject of the correctness and trustworthiness of Scripture statements will stand for a moment for typographical errors, whether in modern printed copies of Scripture or in the ancient written copies, so that textual criticism has its proper place, it cannot be overlooked by logical minds that a book of words that is in any sense infallible, will have to exhibit an exceeding carefulness in its words or greatly endanger its infallibility.

"One hardly knows whether to extend most pity upon those who would deny any typographical errors or departure from classic rules of grammar in the Bible, or those who prattle about an infallibility of thought that exercises no special care over the words in which it is expressed. All God has said in his book has

reached us in words; surely whatever divine influence is in what He has said must have had something to do with the words, else it had never reached us."

The I. C. Penney Foundation announces the dedication of the memorial home community for retired ministers and their wives at Penney Farms, Green Cove Springs, Fla., last April 1.

The "I-told-you-so" wets in Russia are having their inning since the ban against vodka is lifted. Reports have it that all records for drunkenness, suicides and murders were broken the first week in April, when 5,214 persons were arrested for drunkenness. There are seldom less than three murders a day in Lenin-grad, many of them committed by children bent on petty robbery.

The following paragraphs are an exact replica of an editorial, entitled "Monkeys," which appeared in the *Scientific American* for April, 1927, a scientific magazine which has now reached its "eighty-fifth year." We give the quotation as sample of "scientific" dignity, poise, and elegance of style!

"Evolution again! Just as we thought the thing had died down, several state legislatures introduce bills to prohibit the teaching of 'any theory,' etc. Tennessee had its fling, and is now rather ashamed of the sickly sort of publicity it received. Now some of the other states want to have their fun.

"We have no particular fear of the anti-evolutionists. We think their opposition does not amount to a hill of beans. We even think they are helping 'put evolution over.' This much we have said before. So let them have their fun and get it out of their system."

As long as men who call themselves "scientists" treat earnest people and serious questions with such levity, they will not win the respect of thinking persons for the cause of the kind of so-called science they advocate. Let it be remembered that serious and thoughtful people will not be diverted from their purpose by derision.

Four collarless men who entered a Bowery restaurant in New York caused a riot by battling waiters who tried to eject them. A quarter of a century ago few collars were seen on the Bowery.

J. B. Reynolds, a banker of Kansas City, donated \$100,000 to William Jewell College, in memory of his mother, his wife and grandson, as a permanent endowment. He provides that a fund of \$4,000 per year from the earnings of this fund is to be devoted to aiding worthy

ministerial students, but who "must subscribe to the teaching of the Bible in the account of creation of the earth and man, that the Bible is the inspired Word of God—the virgin birth of Jesus Christ—His divinity—His deity—His death on the cross, resurrection, ascension and that He will come again in like manner. The college agrees to so teach and instruct such students." This is a sure way to determine how this donation is to be used.

American people do not know the Ten Commandments very well, if a survey by the *N. W. Christian Advocate* is a criterion. Women church members scored a little higher than the men. In the main rural church people ranked no higher than urban. However, Sunday school pupils were found very well versed in the commandments. In reply to a query one person wrote, "Sure, the Ten Commandments was a swell picture."

The King James version of the Bible is non-sectarian, the Colorado Supreme Court ruled in upholding the legality of the law requiring Bible reading in the state public schools. However, the court held that children of parents who objected to the Bible could not be compelled to listen to its reading.

The National Fundamentalist Association met at Asbury College, Wilmore, Ky., the last week in May. Its president is Dr. Andrew Johnson; secretary, Dr. W. E. Harrison. Its object is to form a more perfect union of the evangelical forces of the various churches; to establish the rising generation in the orthodox faith of the fathers; to provide for an intense campaign against modernism; to promote the cause and cardinal doctrines of historic Christianity; and to secure effective legislation in the different states against the teaching of evolution as a scientific fact in tax-supported schools.

A CHAMPION enthusiast writes us: "Well, you have excelled yourself again. The current number is a great one! If you keep on you will have the super-magazine some of these days! Everybody ought to read such a journal in these piping and crucial times." Wonder if he is kidding, or whether he is serious! Then, here's another: "We cannot get along without the CHAMPION. It is the life of our home and food for the soul." Fine sentiments these. Wish these good friends would repeat these sentiments to their friends! It would help much!

Warning of the danger of a spiritual decline among American youth as exemplified by religious liberalism and the baneful influence of

religious liberalism in many schools, and that atheistic clubs are being formed in many colleges and universities, was issued by the General Assembly of the United Presbyterian Church, in session at Washington, D. C.

Denatured alcohol to the extent of 16,000,000 gallons was withdrawn from government warehouses in Germany. Most of it was obtained on fraudulent certificates. Eight thousand persons are under arrest. It is estimated that the government lost 10% of its income through its bootleggers. Germany is not under prohibition but bootleggers flourish. The "Wets" would have us believe that were prohibition removed, bootleggers would disappear, but the experience of Canada, Norway and now Germany, contradicts this claim.

Some one was good enough to send us this clipping: "If you knew science you would be an evolutionist, says the evolutionist to the layman; to which the layman may reply, if you knew only the proved facts of science and not its theories and guesses, you would not be an evolutionist. What chance is there in the evolutionary philosophy of life for the 999 out of every thousand people who do not know so-called science and never will? Evolution is the religion of the giant mind gone to seed on intellect. Christianity is the religion of the simple heart and the sound mind that have been developed in a balanced character."

The London *Daily Mail* suggested Great Britain resign the mandate over Palestine and Mesopotamia to Italy. The move would be exceedingly welcome to the Mussolini government, as it would make Italy the protector of the Christian shrines and put it in the position of being the leading Catholic world power. This, it was thought, would lead to closer relations with the Vatican.

Ever seasick? Oxygen is the latest cure for seasickness recommended by German physicians. When this gas is inhaled for several minutes, they claim, the seasick person is immediately relieved, and even nausea ceases. These doctors declare that seasickness is caused by an anemic condition of the brain—a condition that oxygen will remedy.

A new treatment for hay fever sufferers has been developed by Drs. Harry S. Bernton, D. C. Jones and Frank A. Csonka, all of Washington, D. C. The new treatment consists in desensitizing the patient, not with the offending pollen, but with a solution of the protein, prepared from that pollen causing the trouble.

THE ARENA

Dualism and Monism in Psychology

By the Reverend H. A. Teckhaus, Wayne, Nebraska*

General Outline

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Selected Bibliography.

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- B. History of the Doctrine.
- C. The Species of Monism.
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- A. Definition of Term.
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- C. Mind and Matter and Their Relation to Each Other: Interaction.
- D. The Bearing of Dualism Upon Morality and Ethics.

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*This contribution was prepared by Mr. Teckhaus as a post-graduate thesis for the degree of S.T.M. (Master of Sacred Theology) in connection with Hamma Divinity School, Springfield, Ohio. After reading it carefully, we felt that it was so valuable as to deserve as wide a circulation as possible. Therefore we solicited it as a contribution to the CHAMPION. In these days of unsettled and unsettling psychology we believe that this thesis will be found to be distinctly stimulating as well as informing.—L. S. K.

Introduction



HERE are two conflicting ideas of value confronting the student of human affairs at the present time, one placing the emphasis upon the individual, the other upon society.

Am I only a natural being, homogeneous with my contemporaries, interplacéd inextricably in the coherence of things? Or am I, after all, a spiritual being, appointed to elevate myself beyond the forces of nature to a certain self-determination and moral freedom? Am I only a cog in the wheel of the grand machinery of social happenings, a number in the mass of human society? Or do I actually possess a certain value in my own self? Do there exist problems which can and must be solved by none else but me?

The answer to these questions must be found by each individual. He is supposed to find ways and means to reconcile the contrasts which lacerate his vital power, and thus resolve contradictions into a unity. That is the task of man, the toil of our time, the vital issue, the central point about which move all our struggles, longings and hopes. To understand this task thoroughly means to understand our time—to understand ourselves.

The subject for our discussion is: "Dualism and Monism in Psychology." We will treat them in the reversed order.

Part I—Monism

A. Definition of term.

Monism briefly translated means: the doctrine of unity (from *monos*, single, unique). It is the doctrine which refers all phenomena to, or derives them from, a single ultimate constituent or agent.

Paul Carus, the editor of *Monism*, defines this theory thus: "Monism means that the whole of reality, *i. e.*, everything that is, constitutes one inseparable and indivisible entirety. Monism accordingly is a unitary conception of the world. It always bears in mind that our words are abstracts, representing parts or features of the One and All, and not separate existences. Not only are matter and mind, soul and body, abstracts, but also such scientific

terms as atoms and molecules, and also religious terms such as God and world."

B. History of the Doctrine.

The term "monism" was coined by the philosopher, Christian von Wolff (died 1754) to characterize such philosophy as recognized the existence of one ultimate form of reality only, be it spirit or matter; he contrasted it with Dualism. Emanuel Kant (1804), raised in the school of Wolff's dogmatism, did not use "monism." Thus the term remained dormant for half a century. Johann Gottlieb Fichte (1814) contended for the oneness of existence in his doctrine of the all-sufficiency of the ego, by showing that the objective world is derived from the ego and is in part the expression of the nature of this ego. Fichte makes the assumption that the subject is the one and the all.

Friedrich J. W. Schelling (1854) tried to avoid Fichte's error and founded his theory of oneness upon the identity of the subject and the object. George F. W. Hegel (1831) discovered the unity of the world in the thing-in-itself, and also a higher third power, which he called "the Absolute."

The word "Monism" began to come into prominence at the time when Darwinism gained ascendancy, and then the naturalists among the philosophers, men influenced by Baruch Spinoza (1677), who denied any special creation and rejected the dualism implied by the belief in a miracle-working extra-mundane Creator, adopted the name as an appropriate description of their own views. Spinoza's philosophy was praised by them as consistent monism, and most of them assumed, with Spinoza, that there is one substance only and that this substance manifests itself in two modes of existence—thought and extension.

Modern psychology is built upon Spinoza's conception of the correlation of thought and extension. It conceives of subject and object, of soul and body, of spirit and matter, of feeling and motion, as contrasts based upon an ultimate unity. From this principle Weber and Gustav Th. Fechner (1887) developed their theory of parallelism.

Prof. Haeckel's monism is naturalism, according to which there is no other reality than matter and energy. Du Prell designates by the same term his spiritualistic world conception according to which spirit is the only true existence, and matter is, if not practically, yet theoretically, eliminated.

Prof. Ludwig Noire's monism is Darwinism applied to philosophy. Max Mueller follows

Noire closely in his monistic interpretation of reason, and boldly proclaims the theory of "identity of language and thought."

C. The Species of Monism.

Arthur Drews distinguishes in his book, "Der Monismus, dargestellt in Beiträgen seiner Vertreter," seventeen species of monistic views.

a. *Qualitative Monism*: Materialism; Spiritism; Hylozoism; Transcendental Individualism; Dynamism; Monadology; Cosmonomic-Monism.

b. *Naturalistic-Ontological Monism*: Energetic Monism; Voluntaristic Ontological Monism; Psychophysical Monism.

c. *Idealistic Monism*: Consciousness Monism; concrete Monism; The Monism of the Unconscious.

With Prof. Pfenningsdorf (Bonn) we intend to distinguish three groups of Monism:

1. Materialistic Monism, which derives spirit from matter.

2. Idealistic Monism, which, on the contrary, regards spirit (or mind) as the primary element and matter as a product of the spirit.

3. Psychophysical Parallelism, as we find it in Spinoza, who thought to find the solution of the problem in pre-supposing that spirit and body are two simultaneous revelations of one and the same higher being, the Absolute.

1. Materialistic Monism.

In the Frenchmen, Lamettrie and Holbach, of the Eighteenth century, Materialism found enthusiastic champions. The Materialists fought with biting mockery all faith in the living God. Their intention was to prove the noxiousness of all religions, and, accordingly, to declare that atheism is the greatest stronghold of morality.

A reorganization of these views took place in Germany during the middle of the last century. Ludwig Feuerbach, Carl Vogt and Ludwig Buechner saw in Materialism the consequences of extreme physical research. The two laws, the conservation of matter (discovered by Lavoisier, 1789) and the conservation of energy (discovered by Robert Meyer and Helmholtz, 1840) awakened in the materialists the highest enthusiasm. These people were convinced that they had found in the conservation of matter the ultimate depth of knowledge of the world. Now all mysteries could be mastered by the terms energy and matter. The movements of the solar system, as well as those of atoms and molecules, were supposed to be governed by these laws. All realms of the nat-

ural sciences, astronomy, physics and chemistry appeared to be one great unity; and people were convinced that they would prove very soon the value of the same laws in the relatively small territory of spiritual life. The following is our criticism of Materialism:

The materialist deals with what he considers the only actual facts, those which natural science has ascertained. The materialist asserts that all intellectual phenomena occur inseparably with physical events. Thus he shows the dependency of the psychical life upon the brain. If, for instance, certain particles of the brain have been injured, the consequences will be a derangement of the corresponding functions of consciousness.

However, materialism fails entirely when it is contrasted with the impossibility of explaining thought, emotion and will by physical movements. We surely can observe connections between psychical functions and the normal tasks of the brain centers; but we are not able to explain, for instance, how out of a certain nerve stimulus a mental picture will come into existence; out of a sound, a thought; out of a shock, a stroke; out of pain, hatred, enmity, and so forth. Yes, we must go one step further and say: not the material body is the first, but the psychical. The faculty of perception in us is, indeed, alone enabled to draw conclusions in regard to the material world outside of us.

In fact, we are more confused about the term matter, its meaning and significance, than about our ability to think, feel and will. And suppose we could analyze and comprehend the thing-in-itself, it would be impossible for us to derive our intellectual, psychical, spiritual life out of the molecule movements.

Natural science may establish the fact that an injury in parts of the brain disturbs the psychical functions of the same; but it will be impossible for the naturalists to explain how the cells of the brain produce thought, how the activity of the nerve centers induces the will to act, how the will agitates the muscles to contract or relax, or what causes affection, antipathy, love or hatred.

Intellectualism is neither matter, nor a movement of matter, nor a product of matter. On the contrary, spirit and matter are absolutely incomparable. All fundamental conceptions of materialism lead to contradictions. And the most inconceivable thing after all is: how, out of a whirlwind of atoms, consciousness, self-consciousness, and finally the human spirit, as the noblest part of all creation, could evolve—that is, through mere mechanical evolution.

2. *Idealistic Monism.*

The opposite extreme is idealistic monism, which tries to comprehend matter as a product of the spirit. We distinguish an objective and a subjective idealistic monism.

Subjective idealism makes the world a mere conception; objective idealism, however, accepts an objective world, yet intends to consider this world merely intellectually. With subjective idealism, we intend soon to be done. The view that all our sensuous observations, the ability to taste and to recognize, to hear and to touch, and, besides this, all our creative powers, should be merely imaginative faculties, appears to us so grotesque that we do not intend to give it a second thought.

However, not quite so easy sliding are we going to have with objective idealism. We distinguish three different varieties: (a) the intellectual (Hegel), (b) the voluntaristic (Schopenhauer), and (c) the concrete (E. von Hartmann).

The spirit indeed has creative power in a certain sense of the term "creative." It is able to shape and develop matter. Its creative power, however, is limited. It is incomprehensible to realize that the human spirit should produce matter. Furthermore, the voluntaristic explanation is unable to throw light upon the subject. No one can tell what it means to say: "The world is the sum of the units of the will, which stand in correlation to each other." How do I come from the will to the entity and from the will to consciousness? And what is the "unconscious" of von Hartmann that includes will and conception? We do not know anything of the "unconscious." It lies entirely outside of the sphere of our experience.

After all, we must say, idealistic monism is superior to materialistic monism, especially in regard to its loftiness of thought. It follows Immanuel Kant when it teaches that we do not recognize things as they really are, but only so far as they appear to us. Nevertheless, we are not allowed to let the world exist only in our conception. Our thinking faculty is unable to approach fully the reality of the world. Idealism is right also so far as it asserts that in intellectualism lies the initiative quality, which gives norm and form to things. But, after all, we actually do miss in the norm every moral value, if we want to establish it upon something impersonal or upon the absolute.

Summing up, we must say that idealism in all its varieties lacks moral power and religious profundity; and it is, after all, not surprising

that Schopenhauer and Von Hartmann ended their lives in pessimistic resignation.

3. *Psychophysical Parallelism.*

Matter cannot be the source of the spirit, and spirit cannot be the cause of matter. Thus monistic thinking appears to fail entirely. One outlet, however, remains open, the one which Baruch Spinoza showed by teaching that nature and spirit, thinking and extension, are two sides of one and the same reality, which makes itself known unto us in two different phenomena.

Since Lessing, Goethe, Schleiermacher, and especially Fechner and the new Idealists, Wundt, Paulsen, and others, intended to find in these thoughts the solution of the riddle, we are compelled to deal with this subject a little more in detail.

Monism tries to explain its doctrines with illustrations and pictures. The commonest illustration is that of the curved line (Fechner, "Elements of Psychophysics"), which on one side is convex and on the other concave. The succession of convexities on one side would correspond exactly with the concavities on the other, and yet without any interchange of causal activity between them. Many other illustrations have been suggested; for instance, the example of two languages, which differ in regard to their wording, but can express the same train of thoughts. These illustrations, however, are of no practical value, since they darken the case more than they brighten it.

It is indeed obvious that a circle has two different aspects, a convex and a concave, or that one and the same idea can be expressed in two languages, because in both cases the two aspects have something identical, there the line and here the contents of the language. But how two phenomena, such as the psychical and the physical, having nothing identical, can nevertheless correspond with each other—this will be refuted rather than illuminated by the illustration.

The representatives of parallelism assert that physical phenomena correspond with psychical; that parallel to each nerve stimulus goes a similar experience of the mind; but there is no nexus of the law of cause and effect between them.

But is the pain which I feel when I bump my head against a certain concrete object in reality nothing but a parallel-phenomenon to the shock or its effect? Is my intention to miss the object and my execution of the intention a parallel-phenomenon again? Do we not, rather, see here the working of the law of cause and effect? The answer cannot be doubtful. In most of the cases we must advance from the supposition

of a mere parallelism to a necessary coherence and a reciprocal action of mind and body upon each other. We are able to show, on the one hand, that physical events will affect the mind, and, on the other hand, that the mind is enabled to conceive thoughts and form resolutions by virtue of its own creativeness, for which we cannot point out any physical counterpart.

Let us consider only the events which take place while we think these thoughts through and write them down. The work we do as a result of thinking and reasoning is by all means more valuable than a mere repetition, for instance, like the playing of a phonograph record. Here we cannot deny a steady and strong acting influence of the intellectual upon the physical. The psychophysical parallelism abolishes, after all, the faculty to think and to will; and it likens the world to a mere phonograph, which, in a mechanical way, according to the arrangement of the atoms and their relation with each other, will produce certain harmonies or disharmonies—and thus the world does not possess a soul.

But to think and to will mean to grasp actually into the world of realities, independent from our conceptions and tendencies. As long as we want to think and to will, we cannot find in psychophysical parallelism a conception of the world which can satisfy us.

Finally, we are compelled to emphasize the fact that this philosophy signifies the end of morality and the death of religion, since, according to its teaching matter and spirit, God and world, moral and natural things, represent always two parts, two phenomena of the very same eternal being. Thus, in the light of our investigation, we see that all these species of Monism lead to a destruction of moral and religious life, and are, therefore, irreconcilable with Christianity, as well as with correct reasoning processes, based on facts as we know and experience them. We must now consider the next major division of our subject—Dualism.

Part II—Dualism

A. *Definition of Term.*

Dualism (Latin, *dualis*, containing two) is the opposite of Monism. It is the philosophical exposition of the nature of things by the adoption of two dissimilar principles, not derived from each other: such, for instance, are the ideal and the real, or matter and spirit.

Sir William Hamilton divides dualists into *natural dualists* (or natural realists), who believe that we have an immediate knowledge of both mind and matter, and *hypothetical dualists*

(or cosmetic idealists), who believe that we have an immediate knowledge of nothing but mind, but who, nevertheless, by various reasonings and arguments, attempt to prove the real existence of an external world.

B. History of the Doctrine.

In Plato for the first time we find a truly dualistic conception of the universe. He identified metaphysics and ethics, and combined the good with the truly existent and evil with the non-existent. Aristotle rebels against this conception and substitutes the idea of *psyche hule* and development. Nevertheless, he does not escape from the dualism of form and matter, *nous* and *hule*.

The old Zoroastrianism, and those Christian sects (Manichæism) which were influenced by it, postulate two eternal contending deities, Ormuzd and Ahriman (good and evil), which war against each other.

Hinduism presents a complex problem. The world-view of the religion of the Rig Veda as well as the popular polytheistic Hinduism of today is dualistic as well as pluralistic. When we come to the Advaita Vedanta of Sankara, however, we are faced with absolute monism. In spite of its insistence upon a monism of substance, the Vedanta has from the beginning upheld a view of body and soul which differs in no essential from the dualism of process found so commonly in the teachings of religion. For, though the Vedanta insists that there is but one reality, that this is spirit, and that the body and the whole external world is but illusion, a dualism of great pragmatic significance breaks out within this monism—the dualism, namely, between the illusory and the real.

The case of Buddhism is not very different, in spite of its denial of the kind of substantial soul which the Vedanta teaches. For even the doctrine of the founder (Gautama Siddhartha, surnamed Buddha, "the awakened or enlightened," 600 B. C.), as handed down in the Southern Buddhism of today, recognizes a very real self, namely, the union of the will to live and the moral character (Tanha and Karma), which will be found to constitute a very good substitute for the substantial ego of the other Indian faiths. Northern Buddhism has largely returned to a belief in a substantial ego. And wherever one finds Buddhism he will find a recognition of the struggle between the spirit and the flesh, and a sharp distinction between the worlds of matter and of mind.

That Islam is frankly dualistic none will deny; for that reason we need not stop to discuss this view.

When we come to regions of religious thought nearer our own, we find the religion of ancient Israel frankly dualistic. All things, indeed, were made by God, but the world of matter and the world of individual finite spirits were never identified nor confused. This dualistic view was a matter of course, and was taken directly over into Christianity. Nor was it in any way diluted, but rather was it strengthened by the contribution which was early made to Christian theology from Greek thought.

The fancy of our age for Spencerian Unknowables, for Naturalistic Monism, and for Hegelian Absolutes may make us forget the essential position within the Christian faith of the contrast and the war between the flesh and the spirit, but nothing is more fundamental to it than they. In the words of Prof. Alexander, "At the core of Christian religion there is a dogma which cuts deep into the truth of human nature. It is the dogma of the antithesis and struggle of the flesh and the spirit, of the world and the Word, the dogma of the suffering and striving man, which is nowhere else so vividly expressed as in the terrible image of St. Paul: 'The world is crucified unto me and I unto the world.' Christian hope and faith center around a human personality and its superiority to the laws of matter and force, for which neither Naturalism nor objective Idealism can make room."

The scholastic philosophers held the dualistic view, resulting from their devotion to formalism. Descartes maintained the absolute dualism of the *res cognitana* and the *res extensa*. Spinoza realized the flaw in the division, and preferred to postulate behind mind and matter a single substance (*unica substantia*), while Leibnitz explained the universe as a harmony of spiritual principles. Immanuel Kant sought refuge in a dualism within consciousness, the transcendental and the empirical. Since Kant there are two streams of dualism, one, dealing with the relation between the pure rational and the empirical elements within consciousness, and the other with the problem of the relation between mind and body.

The hold which Monism of different sorts has had over the minds of most scientists and philosophers since the days of Darwin and Hegel has made us forget the distinguished place which Dualism has held in the history of human thought.

At present there is a notable revival of interest in the mind and body problem, under the leadership of thinkers like Bergson in France; Driesch, Stumpf, and Busse in Germany; McDougall at Harvard, Sheldon at Yale, Lovejoy

at Hopkins, Pratt at Williams College. Interaction, and all that it implies in the mind and body problem, is being seriously studied and defended.

The acceptance of Dualism means, not the end, but the beginning; it outlines for the philosopher and the psychologist new fields of research; it opens up before their eyes a view of reality that is not only more in accordance with experience, but richer in significance and vital problems and more truly idealistic than most of the things they have been working at these many years.

C. *Mind and Matter and Their Relation to Each Other: Interaction.*

The question of mind and body is an old one. What is mind? That has been one of the unsolved problems of human thought throughout the centuries gone by. "The best definition I have seen," writes Dr. L. S. Keyser, in his article, "Some Vital Problems in Psychology," "is this: 'Mind is self-conscious substance.'" In order to make this definition more complete, he adds: "Mind is a self-conscious and self-determining entity. Some modern psychologists declare that all our mental phenomena are due to the action of certain glands, especially the pituitary glands. Cabanis, the materialist, asserted that the brain secretes thought just as the liver secretes bile. He overlooked the fact that the bile cannot think, feel and will. The mind can do all these things."

The materialistic psychologist reduces all of man's psychic life to external behavior with the threefold process of outward stimulus, central readjustment, and motor response. If personality is not positively denied, it is made an impotent spectator of the purely mechanical nervous adjustment between the organism and its environment. By other writers personality is the mere summation of the various attitudes of our conscious and subconscious life. Such is the challenge of the materialistic functional psychology to personality.

Then, there is an equally urgent challenge from the thinkers of the idealistic wing. They teach that man is inherently divine, a part of God, and that salvation consists in the obliterating of the distinction between his personality and God's. They end up by destroying personality just as truly as does the materialist.

What is the problem of personality? It is not whether in his psychic life man possesses a stream of consciousness that flows on uninterruptedly from day to day; it is not whether in the midst of the multiplicity of his experience he has a feeling of inter-connectedness between

his various states of consciousness. The issue is this: whether in the midst of the various transient states that we call experience, there abides a personality that has unity, identity, and a peculiar individuality, separate from other personalities and from God's; or to put the matter in theological terms: Does man possess a soul?

Some Modern psychologists have decided that *man has no soul to save*; on the contrary, they claim that man is a mere bundle of sensations, or a bare stream of consciousness, or a mathematical dimension, as the Neo-Realists insist. If this be the case, then, while we may study man and his nervous reactions experimentally, as we would investigate the animals, yet all psychology of religion would be useless. If man has no real personality, or soul, we would just as well disband our congregations and tear down our churches, and do away with our missionary activities, and cease speaking and writing of religion itself.

We believe, however, that man has an enduring personality, an immortal soul. In nearly all languages the terms soul and breath are expressed with the same words, for instance: in Namaqua: oms; in Herera-Oshindaga: omu-engo; Semitic: nephesh, ruach; Greek, psyche, pneuma; Latin: anima, spiritus; Germanic: Seele, Athem.

The conception of soul as "spirit" we owe to the Bible. R. von Raumer tells us that the psychological significance of the Biblical word for spirit, *pneuma*, *spiritus*, was at first introduced by Christian writers in the language of culture. The Biblical terms, *nephesh*, *nefesh* and *ruach*, are, to a certain extent, synonyms; on the other hand, there exists a difference in certain places of the Bible: Genesis 1, 30 and I Cor. 15, 45. Prof. von Hoffmann formulates the difference thus: spirit refers to the creative breath of life, soul to its essential part.

Revelation has taught us that the soul is a different substance from the body since it exists after death. Materialism, as we have seen, denies this dualism. The term "soul" is only a name for functions which belong to the brain and its nervous system—thus we are told. Nevertheless, *we believe in the substantiality of the soul*. Sensation, intuition, retention and reasoning power, observation, imagination, cannot be explained by mere chemical and physical forces working in the human body. There must exist in man a fundamental power which takes the initiative, which guides and rules our whole being. That power is our soul, our personality.

Man has many things in common with animals; but, after all, man is the crown of creation; man was created after the image of God.

He distinguishes himself essentially from other creatures for the following reasons:

Man is a self-conscious being with self-determination. Our self-consciousness possesses a certain freedom of will. If the essence of our soul were nothing but a material process, our body would be a mere natural machine. Our spiritual feelings, the religious as well as the moral ones, which are centered in the conscience, producing duty, penitence, faith, are incomparable with the physical qualities and the chemical alliances of water, albumen, salt, and particles of fat containing phosphor, which form the brain matter. Therefore, we assert that the existence of the substance of the soul in the human being is a postulate of psychology.

It is rather difficult to furnish a definition of self or of the personality. Some of the characteristics shared by every self have been enumerated by Prof. Calkins: "First, the self of each of us to some extent persists. Second, the self with all its persistence truly changes, develops. Third, I am a unique self; there is only one of me; I am an individual; no one, however closely she resembles me, is I. In the fourth place. I am a complex self, a unity of present and past—yes, and with a future, of self and totality; also of many other different experiences. I am a perceiving and remembering and thinking and feeling self. I obviously am not what Hume called me, a bundle of perceptions, but each of the perceptions or emotions or thoughts is the expression of me. Finally, I am a self related to the world in which I am placed."

Here is Prof. William McDougall's statement of the self or the soul: "We may describe a soul as a being that possesses, or is the sum of, definite capacities for psychical activity and psycho-physical interaction, of which the most fundamental are: 1. The capacity of producing, in response to certain physical stimuli, the whole range of sensation qualities in their whole range of intensities. 2. The capacity of responding to certain sensation-complexes with the production of meanings, as for instance the spatial meanings. 3. The capacity of responding to these sensations with feeling conation, or effort unto the spur of which farther meaning may be brought to consciousness in accordance with the law of reproduction and reasoning. 4. The capacity of reacting upon the brain-processes to modify their course."

The self then is a genuine reality, with a unity and identity of its own, a center of influence and energy, and not to be confounded with a mere sum of qualities. Self, the personality, the mind, is different in genus from matter.

What is matter? Shortly answered, it is a mystery. According to the science of physics, matter is all that occupies space.

The nature of matter is unknown. The scientist can only describe certain of its properties and speculate on its structure. Occupancy of space implies extension and impenetrability. Various phenomena indicate that all known forms of matter are composed of particles termed atoms, too small for direct observation. These were long assumed to be the ultimate parts beyond which matter cannot be subdivided; but the phenomena of radioactivity and the properties of gases at very low pressures compel the assumption of still smaller particles (corpuscles or electrons), of which the atoms are composed. Again, we ask the question, What is matter? Does anybody know? Nobody does. Thus, we come to the conclusion that matter is fully as mysterious as mind.

The natural scientist excludes everything that is transcendental, and thus constructs for himself a world-view or a philosophy of the universe from his limited department of human knowledge that is often very brittle.

"In forming a world-view, all classes of facts must be taken into account, and then correlated in a unified system. So far as we know, in this life mind can function only through brains and nerves. What affects the body affects the mind." That leads us to consider—

The Relation of Mind and Body.

Prof. James B. Pratt, in his book, "Matter and Spirit," calls the body the tool of the mind, and he continues: "Yet complicated as are the relations between them, it still is true that the body is not the mind, and that it is used by the mind, and in this sense may not improperly be called its tool."

The activity of the mind can be studied only through its bodily expressions. It is very difficult to separate the strands and say: this is of the mind and this is of the body. "But," Dr. Pratt continues, "though this is often difficult, I am not at all sure that it is always impossible."

In this connection Dr. Pratt presents his dualistic view, which he calls a dualism of process. By this he means that matter and spirit influence each other mutually. It is at the same time the theory of interaction, which asserts that mind and body interact, or that mental process influences, and is in turn influenced by, bodily process. Commonsense is on the side of interaction. Experimental psychology of the last few years has established the fact that the

reciprocal action of the mind upon the body is of greater extent than is commonly known.

For instance, a certain change in the psychic life is followed by certain changes in the physical life, such as a more rapid respiration, pulse-beating, gland secretion, muscle contraction. Everybody knows this out of his own experience. Suppose a person receives bad news; the consequence often will be that he will turn pale and will commence to shake violently, or he will be ready to faint. Annoyance will spoil our appetite. Suppose a nursing mother becomes extremely enraged; the consequence may be that the sucking child dies at once. Wrath can change saliva into dangerous poison. Fear may cause death. Morbid thoughts and moods surely can influence the body unfavorably; while love, peace and friendly feelings may become useful streams to increase the vitality of the body. Our grief makes us cry; our idea that it is late makes us run to catch a train. Considering this, we say to the natural scientists: Have more respect for the facts. We agree to this: All events in this material world stand in a certain causal coherence, and as far as this material world reaches, the law of mechanical causality is valid.

But mere mechanical causality has no value in regard to spiritual life and its relation to bodily movements. Whoever will make this assertion will necessarily put himself in contradiction with the absolute facts of experience. He is forced to declare it to be an illusion that our will is able to influence our muscles, that they contract or relax and thus change things according to our fancy. We are told: "What I am going to think and do in the next minute has just as well been fixed and determined in advance in the structure of my brain, as the aspects and resolutions which will influence my actions ten years later. According to this theory all self-determination is shut out, there is no such thing as moral improvement of conduct." This means, in short, that man is a machine; he acts according to certain laws of predestination, which were determined by mother nature.

The psycho-physicist, however, is far from following these theories of his in his daily life. For instance, he wants to eat. Does he wait until this resolution, "I will eat," in a mysterious way, animated by a certain process in the brain, causes him to make bodily movements which will lead to eating? By no means. He knows well enough that he must *exercise his will* in causing his hands to get the food and making his teeth masticate it properly. This may be enough. We are convinced that our

mentality, our mind and soul, our will, influences our bodily organs.

On the other hand, we are also convinced that *the body influences the soul*. For instance, we are not able to hear, see, taste, touch, when certain corresponding nerves do not function or we have only incomplete sensations when appertaining organs do not correctly mediate bodily irritations. We know that the cortex of the brain stands in intimate relationship to the psychic life of the individual. Whenever certain parts of the cortex are blocked or destroyed, memory will be impaired and other mental capabilities may fall short. These facts will make it very clear that psychic actions, such as sensations, feelings, and imaginations, are working in co-operation with the body and its nervous processes.

We conclude that *the body influences the soul and the soul the body*. It is a mutual and reciprocal action or influence. Body and soul, however, cannot be compared to two watches, whose hands for some reason correspond with each other; but they can be compared to two life-partners, who, as man and woman, joined in holy matrimony, now live together in constant exchange of giving and taking.

In short, the dualistic view is the only logical one. It is as old as man's religion, as old as man's thought. "It is voiced in the writings of most of the thinkers, in the words of all the prophets. In a very real sense, it may be said to be the Philosophy of the Human Race."

D. *The Bearing of Dualism upon Ethics.*

Since materialistic monism insists that man, as well as all other creatures, are subdued under the laws of nature, it denies for the former the conception of freedom, thereby contradicting the existence of the moral desire for freedom which dwells in every human heart. With negation of freedom, moral responsibility in man is denied. This moral responsibility should be the implicit consequence of freedom for the individual. In denying its existence, materialism opposes again a fact of man's inner experience, *the conscience*, the existence of which can be explained only through the sense of responsible freedom.

Are freedom and the sense of responsibility a dream that vanishes, and with it the demand of the *moral law and all religion*? If there is one characteristic that makes this age different from other periods of religious thought and activity, it is this: there is a marked absence of the sense of *Sin*. Modern literature, current philosophy, science, the new psychology, and

even the forces of liberal theology, are all banded together to banish from the field of thought and religion this outworn conception of our fathers. The new learning would define sin as an abuse or misdirection of the psychic energy that belongs to one of the three primary instincts: the ego, the herd, and the sex.

There are two reasons why the naturalists have tended to undermine the historic view of iniquity. The first is, the denial of the doctrine of creation. God did not as a transcendent being create man in his image, but the deity is an immanent being that "in-dwells" all creation. Man has God within himself (Pantheism); thus it is impossible for man to sin.

If man was not created a being with knowledge, righteousness, immortality, freedom, but is gradually developing upward in a moral and spiritual sense, then also the doctrine of the Fall in the Garden of Eden has no meaning.

The second reason for the denial of sin is that the validity of the *moral law* is rejected. There is no such a thing as the perfect law of God, which man ought to obey. The law is entirely based on the herd instinct. It is a creation of pure expediency that tends to hold society together. Sin is not against the nature of God, but against society. To the psychologists sin is only some form of psychic abnormality.

The sinner should be pitied, not condemned. He should be operated on for some lesion in the brain; he should not be punished. Compare the often absurd behavior of the lawyers, pathologists, and onlookers in our criminal courts, when a convicted individual is to pay for his sin by death. How active are the whiners, men and women, to overrule God's commandment: "Whosoever sheddeth man's blood, by man shall his blood be shed."

If it is true that a criminal, a transgressor of the moral law, is simply mentally unbalanced, and is not to be held responsible for his acts, as we are told; if he is merely the outcome of heredity and environment, so that his acts are all predetermined for him; and if the real guilt belongs not to him, but to society (since we know naturalism denies the value of the individual self and dissolves mankind in some monistic melting pot, the Absolute, or some unimaginable form of behavioristic protoplasm), then our churches, courts, and prisons should be transformed into hospitals where defective brains may be operated upon and made normal. Our pastors, judges, and wardens should be supplanted by students of abnormal psychology.

Against all of these false notions of the Naturalists and Monists concerning guilt and sin, *the Christian in his dualistic philosophy will*

uphold the fundamental values of responsibility and individuality in harmony with the correct teaching of his Bible. He will teach that the individual in a civilized nation (the feeble-minded and the insane excluded) can choose between right and wrong; if the individual transgresses the moral law, he chooses the worse instead of the better course. And this is an action of his free will, a mutual agreement between his mind and body; therefore he must be held responsible and suffer the consequences.

The individual must be held responsible whenever he transgresses the laws of the state, as well as those of God. Our Church Fathers are right when they teach, in full harmony with the Bible (hereby opposing the infidels and naturalists), the total depravity and corruption of man's nature and that he is unable to work out his own salvation. Sin is not a mere defect, a weakness of the personality, a sickness, a mere limitation; it is the evil principle, the ruling power in man, the cause and fountain of all misery in this world. Sin is rebellion against God, and will therefore be punished accordingly, unless the sinner repents and asks for mercy for Jesus' sake. *

We are convinced that this expressed viewpoint will be classified by the "Wise of this World" as unscientific, since Monism is held to be the only rational "Weltanschauung," while Dualism has been anathematized. But this cannot change our view. Materialistic Monism scoffs at everything that is called "faith," and yet demands faith in its unproved hypothesis, which might be called a "scientific wish." It cancels everything which is beyond the natural power of comprehension, and yet teaches an inconceivable idea of matter, namely, that this matter does not even know that it exists. Such a doctrine finally lays down its own history in self-confessions and evidences, and thus raises the modest claim of being the irrefutable and eternal truth. That is the helplessness and perplexity of materialism, which in reality should discharge itself.

We say with Prof. J. B. Pratt: "Dualism is the only position that can safeguard man's spiritual interests, since it is able to satisfy the demands of our religious consciousness."

If Dualism is true—and we are convinced it is—we can glory in the *Hope of Immortality*. We know the soul is more than an epiphenomenon of the brain, which will perish when the brain ceases to function; it is more than a stream of consciousness (Prof. James) that lacks identity and character; it is more than a mere "peephole" in a Bosanquetian universe; it is more than a mysterious guiding agency, which acts

as a sort of telephone operator within us (Prof. Warren). We believe that man has an immortal soul of divine origin, an enduring personality, for the following reasons:

1. From the fact that all theories that would supplant the doctrine imply it: *a.* against the doctrine of the association of ideas, which should take the place of personality; *b.* against the Neo-Realists, who make sense data the ultimate elements in man's psychic life; *c.* against the New Psychology, which divides man's psychic life into the three fields of the conscious, the fore-conscious, and the unconscious with its two censors that act as sentinels.

2. Because the doctrine of personality is necessary to make intelligible certain psychic factors in a man's life. This will appear from the following consideration:

a. The fact of *memory*, it is more than a retention trace from a past experience left in the nervous system (Prof. Warren); it is more than a phonograph record; it is a definite revival of certain happenings which occurred to *me*, as affecting my personality.

b. The *sense of personal identity*; how can we grow older, make new acquisitions, forget many things, and yet continue to be the same persons?

c. The *subtle fact of meaning*; why do various objective experiences have different meanings for different people? The sense of meaning can be explained only by the existence of an enduring personality.

3. Because it is necessary to explain certain moral and spiritual factors in man's life; such as the following:

The sense of responsibility to a higher power; all the peace, joy, and faith of religious experience. The scientist exclaims that these data have no scientific validity, and rules them out in court. Nevertheless, these facts exist and persist. Scientists claim that all the factors must be considered, and that a given hypothesis must satisfy, not a part, but all of them. The data of religion are just as worthy of scientific consideration as are the cases of hysteria and insanity.

4. Because the existence of personality is a self-evident truth (*cognito, ergo sum*).

Only a philosophy which recognizes us men as genuine personalities, individuals, real, on our own account, and which teaches that the laws of matter and motion do not completely determine the existence and activities of the spirit—in short, only a dualistic philosophy—is

compatible with the Christian doctrine of immortality.

And immortality spells hope, yes, everlasting hope. Although our mind, our personality, our soul, which has been called by some "the tool of the body," will some day cease to function in and through our body and to control its muscles and nervous system; yet we trust and believe that it will continue to exist in a self-conscious state after the death of its physical companion, and on the day of resurrection will receive a new body, which will be like unto the perfect and glorious body of Him who said: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (St. John 11: 25, 26). And we are not alone in holding this precious faith. Eminent scientists of the present day uphold the same doctrine. In a recent address before the American Astronomical Society (see the *Literary Digest* for January 22, 1927), Dr. Herbert D. Curtis declared, "The soul must possess continuity."

* * *

They Are Not Christians

It is time some plain words were spoken about men who cling to the pastorate of Christian churches while denying the fundamental facts of Christianity. Some years ago, Sir Robertson Nicol said in the *British Weekly*, "Any one denying the deity of Christ and the need of His vicarious atonement is *not a Christian*; whatever else he may be, good, moral or religious." We go farther and say, Any one denying that Jesus is the Messiah who is foretold in the prophecies, is not a Christian. These two claims were made by our Lord, and, for these He was condemned and put to death. We go still farther and say, Any one who does not maintain the same attitude toward the Scriptures that was manifest in our Lord's teaching, is not a Christian. In all of His discourses, "What saith the Scripture?" was the final appeal. A man who does not bow to Holy Scripture as of supreme authority cannot truly be called a follower of Christ.—*Watchword and Truth*.

* * *

Sir Oliver Lodge laments the "outcry" against evolution and now is fearful some day there may be a similar outcry against his other pet religion—spiritualism! Don't fret, Sir Oliver: Spiritualism will likely hold out as long as evolution!

Will Princeton be Lost to Presbyterianism?

By W. B. Riley, D.D., Minneapolis, Minnesota

EVERY genuine believer in the religious world who keeps in touch with church affairs, is necessarily interested in the Princeton question shortly to come before the Presbyterian General Assembly in San Francisco. Denominationalism is crumbling so rapidly that outsiders can see through the cracks in the wall and tell what is taking place in its various compartments, and the intelligent Christian forgets his denominational affiliation when the larger interests of the true church are involved.

Presbyterians Have Been a Noble People

While the Baptists and Methodists have long outnumbered them, we have never had the affrontery to claim that we outclass them. In character, conduct and accomplishment, the Presbyterian body has little in its history over which to blush. It has long enjoyed an educated ministry, and its method of church government, together with its no-time limitation upon pastorates, have combined to inspire its ministry to the highest and best.

It is never a matter of amazement to us that the denomination that has given but superficial attention to true learning, turns quickly from the faith to infidelity. The class out of which critics come is either partially educated youth, whose limited acquisition of knowledge makes fools of them, or those superficially educated churchmen who imagine that, by proclaiming the conclusions of skeptics, they prove themselves scholarly.

The long established custom of a cultured ministry has made the inroads of critics upon Presbyterianism rather more difficult than in any other denomination. The truly educated man is not afraid of being called ignorant, and he does not wheel into line at every crack of the whip of the so-called scientist. He thinks for himself and stands ready to defend the conclusions of his own mind, rather than adopt those of self-appointed mental monitors.

And yet, modernism has made its serious inroads with this noble denomination. Princeton University was once its pride. Its liberalism became so pronounced that the denomination no longer claims it. Union Theological Seminary was once its joy. Long since it became the grief of the denomination instead, and today it is looked upon as wholly outside the pale of evangelicalism. Will Princeton follow and finally be repudiated by the denomination

that built it and made it to be a blessing to the world? The present indications are that such will be Princeton's history.

It should be understood, however, that this is not the will of the denomination. That will was expressed a year ago in the appointment of Dr. J. Gresham Machen to the chair of Apologetics, and of Dr. Oswald T. Allis to the chair of Oriental and Old Testament Literature.

Both of these men are Fundamentalists! They do not claim us, but we claim them. *The Presbyterian* of May 12th justly remarks, "These two men—the one, Prof. Machen, by his books, and the other, Prof. Allis, by his editorship of *The Princeton Theological Review*—are perhaps doing more than any other two men to expound and defend the Reformed faith and to continue Princeton's reputation for sound learning throughout the world." It further adds, "Certainly there are no two men of equal age of whose scholarly attainments the Presbyterian Church has more reason to feel proud; and yet, though their characters are beyond just reproach, and though they have both been acceptably serving Princeton Seminary as instructors and assistant professors for some twenty years, the committee in one breath speaks about the 'high character of the men now in the faculty,' and of their desire to preserve 'the precious history, traditions, sentiments and loyalties' of the seminary, and in the next breath recommends that the election of these men to full professorships be not approved."

Who is This Committee?

This committee is the creation of a modernistic movement of the last General Assembly. It was forced by Princeton's President and executed by Moderator Thompson, and when constituted, he was made chairman of the committee, with power to appoint others. Dr. Luccock has shown himself absolutely opposed to the appointment of these men, and so he was invited to a place on the committee, while the Rev. Thomas S. Dickson, who had defended the two men, was politely, or impolitely, left off. In other words, the committee was created for the express purpose of keeping these Fundamentalists from professors' chairs in Princeton.

Knowing, as we do, the political chicanery of which higher critics are capable, and the smooth speech with which they deceive the

entire company of superficial men, we rather expect that they will secure a majority in the next Assembly, and thereby prevent the establishment of these two great outstanding scholars in the chairs to which they have already been duly and justly appointed. If that occurs, doubtless other steps will be taken, and men like Robert Dick Wilson will, on some pretext or other, be forced to follow Machen and Allis.

Then, What of Princeton?

The future is not even a matter of speculation. It is a dead certainty. If sound men are driven from Princeton Seminary, Princeton also becomes Unitarian as Union has already done, and instead of being a fountain source of the evangelical faith, and a training school for evangelical ministers, it will become a forum for human philosophies, and a fountain of the bestial doctrines of Darwin.

At the present moment, the Northwestern Bible School, of which the writer is superintendent and founder, has three brilliant stu-

dents in Princeton. We advised their going there. They are all men six feet in stature, of keen intellect and University courses back of them. If Machen and Allis and Wilson are forced from Princeton, we shall grieve the loss to Christianity and the outrage upon the founders and friends of this institution, and, of course, our commendations of Princeton will forever be at an end.

The two hundred pages constituting the tortuous path by which this committee reaches its conclusion, are prepared and published for the express purpose of deceiving, if possible, the very elect. When it comes to smooth speech, deceptive sentences, the covering of real motives, and the claim of higher and better ones, modernism is a master.

If William Jennings Bryan were alive, he would grieve the day that he ever nominated Dr. Thompson for moderator of the General Assembly, as many of us grieved it at the time of the Columbus session. Middle-of-the-road-ers cannot be depended upon to favor Fundamentalism in any denomination.

Do the Evidences Prove Evolution?

By George Boddis, Ph.D., S.T.D., Marcus Hook, Pennsylvania



WHAT are the evidences in favor of evolution? Are they sufficient to demonstrate the truth of the theory? Dr. P. C. Mitchell says, "The vast bulk of botanical and biological work on living and extinct forms published during the last quarter of the nineteenth century increased almost beyond all expectation the evidence for the fact of evolution." If this be true it should certainly be sufficient to convince the average man of intelligence.

But is the evidence such as to convince even the advocates of evolution that their theory is true? To assert that the truth of evolution is no longer debatable among the great mass of biologists is not proof, neither is it sufficient to inform us that evolution has been operating for hundreds of millions of years unless we can see its results—results not explicable by other causes.

This proof the evolutionist professes to give. In fact, it may be found in any standard work on the subject from Darwin, Huxley and Romanes to Scott, Conklin and Kellogg. Prof. Kellogg has given them as follows:

"Most of these evidences are commonly grouped . . . under four heads: The evidences from comparative anatomy, the evidences from embryology, those from paleontology, and those from the geographical distribution of plants and animals. But there are

some which do not fall readily under any of these heads; for example, some, such as blood tests, that might be called physiological evidences, others, as those of mental reactions and behavior, that may be called psychological evidences, and still others that come under such categories as adaptations and ecological relations" (*Evolution the Way of Man*, p.48).

The evidences considered in this book are Comparative Anatomy, Embryology, Paleontology, and Geographical Distribution (Chaps. IV and V). Dr. W. B. Scott, in his *The Theory of Evolution*, adds to these, Classification, Blood Tests, and Evidence from Experiment.

In these two books we have most of the evidence given so far in proof of this theory. The arguments are presented in almost the same way by all writers on the subject: hence we may consider them as here presented. Do they prove the theory? If such were the case we should expect a certain degree of unanimity among evolutionists. But what are the facts? Not one of these evidences is passed without challenge by the evolutionists themselves. The facts which they present may be accepted; but even the ordinary man is able to judge as to the conclusions drawn from those facts, especially when the results of scientific investigation are presented in plain language.

Our aim in this paper will be to examine

these evidences in the light of the evolutionist's own testimony.

1. *Comparative anatomy.* The gist of this argument may be quoted from Darwin himself:

"What can be more curious than that the hand of a man, formed for grasping, that of a mole for digging, the leg of a horse, the paddle of the porpoise, and the wing of the bat should all be constructed on the same pattern, and should include similar bones, in the same relative position" (*Origin of Species*, chap. XIV).

In *The Descent of Man* he says: "The homological construction of the whole frame in the members of the same is intelligible, if we admit their descent from a common progenitor, together with their subsequent adaptation to diversified conditions. On the other view the similarity between the hand of a man and a monkey, the foot of a horse, the flipper of a seal, the wing of a bat, is utterly inexplicable" (p. 35).

Whatever may have been the verdict when these works first appeared, certain it is that some of the most ardent evolutionists have not been convinced thereby. Huxley says:

"No amount of purely morphological evidence can suffice to prove that the forms of life have come into existence in one way rather than another" (*The Crayfish*, p.286).

Dr. H. F. Osborn has revealed the weakness of the evidence from comparative anatomy in the following quotation, taken from his article on "Palaeontology" in the *Encyclopaedia Britannica*:

"From comparative anatomy alone it is possible to arrange a series of living forms which, although structurally a convincing array because placed in a graded series, may be, nevertheless, in an order inverse to that of the actual historical succession" (Vol. XX, p.586).

He proceeds to show that such inversion is seen in the arrangement of Carl Gegenbaur that what was placed by him as the primordial type has been proved by paleontology to be one of the latest types, if not the last. A more damaging testimony to the weakness of this argument could not be given.

Prof. Scott has made the most of the argument from comparative anatomy, pointing out a number of remarkable similarities between the ox and the horse on the one hand and man on the other; but even he is compelled to acknowledge that had man's hand "been highly specialized for a single purpose, human progress and civilization would have been impossible." That his argument is far from being conclusive may be seen from the following:

"The objection has been frequently urged . . . that this diversification of a single type of structure is no proof of a genetic connection, or community of descent, but that the connection is purely ideal,

the manifestation of a creative plan. The answer is the same in both cases; acceptance of the theory of evolution by no means excludes belief in a creative plan, but that theory offers the most satisfactory solution of the problem. Another and perhaps weightier objection is that comparative anatomy gives us no means of connecting animals of fundamentally different types or plans of structure. It is impossible to derive a fish from a lobster, or a starfish from an oyster and thus the different structural types would seem to be separated by impassable barriers. Evolution *within the type* might be admitted, without conceding the possibility of deriving one type from another" (*The Theory of Evolution*, pp.54-55).

Dr. Scott endeavors to meet this objection with the oft-repeated claim that as comparative anatomy deals only with the animal world, as it now exists, we must fall back upon the science of paleontology, which deals with the remains of extinct animals and plants as preserved in the rocks of the earth's crust. He believes that if the whole record were revealed, the continuity of all its ramifications would be known. This, however, is conjecture only, and, as science, altogether worthless. Other testimonies could be added, but these will suffice.

If, as Huxley says, no amount of morphological evidence can prove evolution, if, according to Osborn, the graded series as given is valueless, and if, as Scott and others have declared, comparative anatomy gives no proof of hereditary affiliations, the ordinary man cannot be blamed if he cast aside the argument as useless.

2. *Embryology.* This argument is based upon a resemblance between embryos of different types of the same group. They travel, as it were, for a considerable distance along the same path before they finally diverge along their own path of development. This fact is said to be eloquently suggestive of evolution. In the language of Prof. Sedgwick:

"The ancestral history is repeated in a condensed form in the embryological, and a study of the latter enables us to form a picture of the stages of structure through which the organism has passed in its evolution. It enables us on this view to reconstruct the pedigree of animals, and so to form a genealogical tree which shall be a true expression of their natural relations" (*Darwin and Modern Science*, p.174).

This argument has been fully considered by Prof. Fairhurst and others who have written against evolution. They have shown that all embryos in all stages of development are true to their own specific type, and that the outcome reveals that, however similar they may appear at the beginning, at birth they are colt, chick and man—never anything else. However, we

prefer to let the evolutionists speak for themselves. Prof. Kellogg says:

"The proof that man is descended from a fish because he has gill-slits at one period in his individual development its not of the sort to rely on too confidently. The recapitulation theory of Fritz Muller and Haeckel is chiefly conspicuous now as a skeleton on which hang innumerable exceptions . . . The recapitulation theory is mostly wrong, and what is right in it is mostly so covered up by the wrong part that few biologists longer have any confidence in discovering the right" (*Darwinism Today*, pp.18,21).

The evidence from embryology was fully reviewed by Prof. Sedgwick, who reached the conclusion that "the facts as we know them lend no support to the theory." He further says:

"There is another class of facts which have been alleged in favor of the theory, viz.: the facts which have been included in the generalization known as the law of Von Baer. The law asserts that the embryos of different species of animals of the same group are more alike than the adults, and that the younger the embryos the greater the resemblances. If this law could be established it would undoubtedly be a strong argument in favor of the Recapitulation explanation of the facts of embryology. But its truth has been seriously disputed. If it were true we should expect to find that the embryos of closely similar species would be indistinguishable from one another, but this is notoriously not the case . . . It is useless to say, as Weissmann has stated, that 'it cannot be disputed that the vestiges of gill-arches and gill-clefts, which are peculiar to one stage of human ontogeny, give us ground for concluding that we possess fish-like ancestors.' The question at issue is, Did the pharyngeal arches and clefts of mammalian embryos ever discharge a branchial function in an adult ancestor of the mammalia? We cannot, therefore, without begging the question at issue in the grossest manner, apply to them the terms 'gill-arches' and 'gill-clefts.' That they are homologous with the gill-arches and gill-clefts of fishes is true; but there is no evidence to show that they ever discharged a branchial function (*i.e.* a function pertaining to the gills). Until such evidence is forthcoming it is beside the point to say it 'cannot be disputed' that they are evidence of a piscine ancestry. . . It must therefore, be admitted that one outcome of the progress of embryological and paleontological research for the last fifty years is negative. The Recapitulation Theory originated as a deduction from the Evolution Theory, and as a deduction it still remains" (*Darwin and Modern Science*, pp.175-176).

The same author, in his article on Embryology, in the *Encyclopaedia Britannica* (Vol. IX, p. 322), says:

"A theory so important and far-reaching as this deserves very careful examination. When we come to look for the facts upon which it is based we find that they are non-existent; for the ancestors of all living animals are dead, and we have no means of knowing what they were like . . . Thus the explanation ordinarily given of the embryonic structures referred to is purely deduction from the evolution theory. Indeed, it is even less than this, for all that can be said is something of this kind: If the evolution theory is true, then it is conceivable that the reason

why the embryo of a bird passes through a stage in which its pharynx presents some resemblance to that of a fish is that a remote ancestor of the bird possessed a pharynx with lateral apertures such as are at present found in fishes."

Prof. W. Scott Says (*Readings in Evolution*, p.173): "Thirty years ago the 'recapitulation theory' was well-nigh universally accepted . . . Nowadays, that 'fundamental law' is very seriously questioned and by some high authorities altogether denied."

Dr. T. H. Morgan sums up his examination of the argument from recapitulation as follows: "It seems to me that the idea that adult ancestral stages have been pushed back into the embryo, and that the embryo recapitulates in part these ancestral adult stages is in principle false" (*Evolution and Adaptation*, p.83).

The embryological argument is still advanced by evolutionists as though the expert testimony were absolutely in its favor. The passages quoted above, however, are sufficient to cause one to pause before he accepts this argument as proof positive of the truth of evolution.

3. *Paleontology.* The paleontological argument may be stated as follows: The study of fossil remains reveals a gradual succession of life forms, the most simple of which come first, the more complex following in the order of complexity. From this it is inferred that the higher forms have developed gradually from the lower. Why such a succession should necessarily imply evolution we fail to discover, for the same order is given in the creation story found in Genesis. However, the fact is appropriated by evolutionists and looked upon as one of the strongest arguments in favor of their theory. Prof. T. H. Morgan states:

"The direct evidence furnished by fossil remains is by all odds the strongest evidence in favor of organic evolution" (*A Critique of the Theory of Evolution*, p.24).

This view is also adopted by Dr. W. T. Scott: "This science has certain pre-eminent advantages for the investigation of evolutionary problems, because it has to do with the recognizable remains of the actual organisms which formerly inhabited the surface of the earth and which are themselves the links in the chain of development. If there be any truth in the theory of evolution, paleontology ought to be one of its strongest supports and offer some of the most of the convincing testimony in its favor, and, on the other hand, if it be false, the fossils should be able to expose its falacies in a most overwhelming manner" (*The Theory of Evolution*, p.82).

Dr. Scott does not fail to warn his readers not to expect too much from this evidence for the following reasons—many types of plants and animals cannot be preserved in the fossil state, and if so found are separated by vast intervals of time; that only the hard parts are so preserved, which makes interpretation difficult;

and that the geological record is very imperfect. However, he crowds all the proof at his command into a brief lecture, and concludes thus:

"When sufficient well-preserved material, leading through long periods of time, can be obtained, the result is always suggestive of a gradual development" (p.118).

To examine the evidences given by Prof. Scott is beyond the scope of this paper. Suffice it to say that many evolutionists do not share the confidence which is expressed in the above quotations. Louis Agassiz once said concerning this argument,

"Were the transmutation theory true, the geological record should exhibit an uninterrupted succession of types blending gradually into one another. The fact is that throughout all geological times each period is characterized by definite specific types, belonging to definite genera, and these to definite families, referable to definite orders, constituting definite classes and definite branches, built upon definite plans" (*Quoted from Schuchert, A Century of Science in America*).

Agassiz was opposed to evolution, and is here quoted merely to show how a noted scientist of a past generation viewed the argument from paleontology. His statement is supported by the expressed opinions of some of the most noted advocates of the evolutionary theory. Romanes denounced the geological record as a chapter of accidents, and both Darwin and Wallace complained of the poverty and incompleteness of the record. Huxley, in his "Discourses Biological and Geological" (pp. 341, 344), expresses himself thus:

"If we confine ourselves to positively ascertained facts, the total amount of change in the forms of animal and vegetable life, since the existence of such forms is recorded, is small. When compared with the lapse of time since the first appearance of these forms, the amount of change is wonderfully small. Moreover, in each group of the animal and vegetable kingdoms, there are certain forms which I termed *persistent types*, which have remained, with but very little apparent change, from their first appearance to the present time. . . The significance of persistent types, and of the small amount of change which has taken place even in those forms which can be shown to have been modified, becomes greater and greater in my eyes the longer I occupy myself with the biology of the past."

Le Conte gives the following testimony: "As in the case of contiguous geographical faunas the change is apparently by substitution of one species for another, and not by transmutation of one species into another. So also in successive geological faunas, the change seems rather by substitution than by transmutation. In both cases species seem to come in suddenly, with all their specific characters perfect, remain substantially unchanged as long as they last, and then die out and are replaced by others. Certainly this looks much like immutability of specific forms, and supernaturalism of specific origin" (*Evolution, etc.*, pp.251-252).

This testimony is repeated in the author's *Elements of Geology*, and he speaks of the ab-

sence of connecting links as the greatest of all objections against the theory of evolution.

In January, 1925, Prof. L. T. More delivered the lectures at Princeton University which have since been published under the title, *The Dogma of Evolution*. Speaking of the argument based upon the fossils, he says:

"Evolutionists would have us believe that they have photographed the succession of fauna and flora, and have arranged them in a vast moving picture film. Its slow unrolling takes millions of years. A few pictures mostly vague, defaced and tattered, occasionally attract our attention. Between these memorials of the past are enormous lengths of films containing no pictures at all. And we cannot tell whether these parts are blanks or whether the impression has faded from sight. Is the scenario a continuous changing show or is it a succession of static events? The evidence from paleontology is for discontinuity; only by faith and imagination is there continuity of variation" (pp. 160-161).

As More still holds to the dogma of evolution, his testimony is the greater. Certain it is that if paleontology presents the strongest evidence in proof of evolution, the whole edifice must be built upon a foundation of sand.

The limits of this paper will not permit us to speak of the arguments from geographical distribution, blood tests, etc. Suffice it to say that the same adverse testimony may be given concerning them as that which we have quoted with reference to the others.

Much is made of the evidence of experiment, or, as it is sometimes called, contemporary evolution. But would any one who has not a theory to prove contend that the wonders wrought by Luther Burbank and others are in any sense a proof of evolution as that theory is generally understood? Burbank has never changed the species of any flower or tree, however much he may have improved the variety.

Dr. David Starr Jordan is quoted as saying, "None of the created new species of plant or animal I know of would last five years in the open, nor is there the slightest evidence that any new species of field or forest or ocean ever originated from mutation, discontinuous variation, or hybridization" (*Science*, Oct. 20, 1922).

The argument from blood tests is discussed by Dr. Scott in his "*Theory of Evolution*" (pp. 73-81). Yet even he seems to think that it proves too much; for he says,

"It can hardly be maintained that an ostrich and a parrot are more nearly allied to man than a wolf and a hyena, and yet that would be the inference from the blood tests."

Evolution is still nothing more than a hypothesis. Proof of its truth is still lacking. Darwin said, "There are two or three million

of species on earth.—But it must be said that in spite of all the efforts of trained observers, not one change of a species into another is on record" (*Life and Letters*, Vol. III, p. 25).

Prof. Fleischmann, of Erlangen, asserts that "the Darwin theory of descent has, in the realms of nature, not a single fact to confirm it."

Prof. T. H. Morgan also declares, "Within the period of human history we do not know of a single instance of the transformation of one species into another one. It may be claimed that the theory of descent is lacking, therefore, in the

most essential feature that it needs to place the theory on a scientific basis. This must be admitted" (*Evolution and Adaptation*, p. 43).

In the face of all these testimonies we would ask, "Why do evolutionists still believe the theory?" Some of its leading exponents acknowledge that evolution is based on faith alone. Perhaps Prof. More answers the question when he says, "Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation" (*Dogma of Evolution*, p. 304).

Evolution; the School; the Church; the Law

By Judge Sterling P. King, Saint Louis, Missouri



HE theory of evolution is receiving animated attention among current thinkers and writers. Among scientists, there are those who believe in it as a working hypothesis, while there are others who contend that it is untenable and unsupported by facts. At times it seems that a breach in some of the leading religious denominations is inevitable. The controversy between the two sects, or factions, of the churches has become so bitter in some instances that a separation into two organizations has been seriously suggested.

The two factions, according to the plans, would operate under the names of "Fundamentalism" and "Modernism." The Fundamentalists adhere to the old and generally accepted interpretation of the Bible; the Modernists adhere to the new interpretation as disclosed by the application of the theory of evolution. The Fundamentalists believe, in the main, that the Bible is self-explanatory, while the Modernists, or Evolutionists, insist that the Bible is subject to such changes as are necessary in order to make it harmonize with recent scientific opinions and accepted theories.

The fundamental schools believe in the following as the major principles of the Christian religion:

1. The Bible as an inspired book;
2. The Bible story of creation;
3. The Ten Commandments as the commands of God;
4. The occurrences of the Miracles as related in the Bible;
5. The Divinity of Jesus Christ;
6. The resurrection and ascension of Jesus.
7. The existence of a heaven to reward obedience, and a hell to punish evil.

The Evolutionists deny some of these fundamentals of Christianity, and minimize the others. This raises an issue, and a very bitter one. One of these contending factions may be right and the other wrong; but it is hardly possible for both to be in the right. As to which is correct is not the question that is now under consideration.

The Fundamentalists allege that more than 85 per cent of the citizens of the United States believe in some of the enumerated fundamentals of Christianity, and that more than 70 per cent believe in all of them. This means that approximately three-fourths of the people of this country still adhere to the old interpretation of the Scriptures.

The Evolutionists reply to this allegation by saying that they number the intellectuals of the country among the dissenters from the ancient interpretation.

Where the Schools Come In

The theory of evolution has crept into the public schools and universities. It is taught in these places of learning over the objections of patrons and parents. The youthful minds are being filled with "modern" ideas. To the Fundamentalists, this is a vicious doctrine and should be excluded from the schools as positively degrading to the youths who imbibe this noxious teaching.

The Evolutionists reply to these severe indictments by saying that evolution is educational, scientific, and that it gives the young people a broader conception of life as well as a better understanding of the world in which they live. They also contend that the Constitution of the United States, and the Constitutions of the various States, guarantee to them the right to believe and teach any theory, doctrine, or principle regardless of the religious

opinions of their neighbors and fellow citizens. And they allege that to deny to them this right and privilege violates the First Amendment to the Federal Constitution which reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc.

It will be observed that there are two prohibitions in the Amendment. It prohibits (1) the establishment of a religion, and (2) it prohibits the interference with any citizen in the free exercise of his religion, beliefs and principles. This seems to be perfectly clear and needs no interpretation.

Thomas Jefferson Approves: Soon after the adoption of the First Amendment, Thomas Jefferson spoke of it in these words:

Believing with you that religion is a matter which lies solely between man and his God; that he accounts to none other for his faith, or his worship; that the legislative powers of the Government reaches actions only, and not opinions; I contemplate with sovereign reverence that Act of the whole American people which declares that their legislature should make no law respecting the establishing of a religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State.

The Supreme Court Construes the Amendment: It says:

In this country the full and free right to entertain any religious principle and to teach any religious doctrine, which does not violate the laws of morality and property, and which does not infringe personal rights is conceded. The law knows no heresy, and is committed to the support of no dogmas, the establishment of no creed. *Walton v. Jones*, 80 U. S. 679.

From these quotations it is obvious that any one may entertain and teach any religious principle or doctrine so long as he does not infringe personal rights, nor violate the laws of morality and property rights.

What is Religion: We speak of the law giving to every one the right to entertain and teach any religious belief. Religion is a very broad subject. We usually refer to it as having reference to some interpretation of the Bible. That is religion, but it is not all the religions that come within the Constitutional prohibition. If one worships a heathen god, or worships no god at all, he is entitled to the same protection as is given to the Christian. As the Supreme Court says, the law knows no heresy, and is committed to the support of no dogmas, the establishment of no creed. It must logically follow that the law cannot be invoked to tear down and destroy any religion, or religious principle or doctrine which has been established.

The law guarantees to every one the right and privilege of interpreting the Scriptures as

he or she thinks proper, and no one has any right to complain of such person's Scriptural interpretation. One may be a Baptist, or a Methodist, or Catholic, or Presbyterian, or Pagan, or Fundamentalist, or Evolutionist. Each one has an equal right to his respective ideas and the right to think of and worship God as his conscience directs. No sect, belief, or faith, or denomination has any advantage over another. In the legal forums all are on an absolute parity. Therefore any belief or teaching that involves an interpretation which sustains or negatives an established religious doctrine, or the powers and functions of God, comes within the Constitutional guarantee and cannot be forbidden to any citizen under our flag.

The Constitution of the United States does not forbid the States restricting and regulating religious practices and worship. This failure in the national charter is met by the various State Constitutions which have provisions forbidding the Legislatures enacting any laws for or against religious opinions and teaching. These State Constitutions are not uniform in their verbiage, but their meaning is substantially identical.

I have before me the Constitution of the State of Missouri. In Article II, Sec. 5, is this provision:

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences, etc.

Sec. 6: That no person can be compelled to erect, support, or attend any place or system of worship, or to maintain or support any priest, minister, preacher or teacher of any sect, church, creed, or denomination of religion, etc.

Sec. 8: That no money shall ever be taken from the public treasury directly or indirectly in aid of any church, sect or denomination, or in aid of any priest, preacher, minister or teacher thereof; and no preference shall be given to nor discrimination made against any church, sect or creed of religion, or any form of religious faith or worship.

Right to Entertain but not to Enforce: There is a difference between entertaining certain Scriptural constructions and forcing others to accept them. Every person has an indefeasible right to entertain any belief regarding the interpretation of the Scriptures, but he has no right to impose those ideas upon others against their wills. Nor does he have the right to teach those ideas to others at the public expense. For the State Constitution just quoted from provides that no person can be compelled to support any teacher or sect or creed. It further provides that no money shall ever be taken from the public treasury in aid of any sect or teacher thereof; and no preference shall

be given to nor discrimination made against any church, sect or creed of religion, or any form of religious faith or worship.

An Appeal to Caesar: When an appeal is made to Caesar, the one making it must be willing to accept what Caesar gives. So when the Modernists appeal to the Constitution, they must be willing to accept what the Constitution gives. They cannot consistently ask more than they are willing to grant to the Fundamentalists.

To illustrate the force of this premise, we will suppose that there are six public schools in the same State governed by the same Constitution and laws. In one of these schools the teacher is instructing the pupils in the doctrines of the Methodist church; in another the Baptist creed is stressed; the Roman Catholics are directing the instruction in the third, the Pagans control the fourth, the Fundamentalists the fifth and the Evolutionists the sixth. Each teacher is instructing the pupils differently from the teachers in the other five schools. Each teacher places a different interpretation on the Bible and construes it in harmony with his belief as far as possible. In each of the supposed schools there are pupils belonging to all the other five beliefs or religions. Religion being simply one's attitude toward God, every person has a religion which is measured by his appraisal and estimate of God and His powers. Now the law that will drive one of these six beliefs, or creeds, or faiths, out of the public schools will drive out every one, for the Constitution says there shall be no discrimination against any faith or sect or creed.

The Supreme Court of the United States says the law knows no "heresy and is committed to the support of no dogmas, the establishment of no creed." A textbook that taught Catholicism, or Presbyterianism, or Baptism, Paganism, or Evolution, should be barred from the public schools as antagonistic to the teachings and beliefs of the other five sects named.

The Courts Protect the Schools against Controversies: The Courts go a long way in preventing controverted interpretations of the Bible from entering the schools which all pupils are required to attend, and to which all patrons are asked to contribute financial support. The Supreme Courts of the various States have uniformly excluded Biblical interpretations from the public schools when the question has been presented.

In *People v. Board of Education*, 245 Ill. 334, the Court uses this language:

The reading of the Bible, singing of hymns, and repeating the Lord's Prayer in a public school is violative

of the Constitution, Art. 2, Sec. 3, guaranteeing the free exercise and enjoyment of religious profession and worship.

The Supreme Court of Michigan says:

While there is no legal authority to constrain belief, no one can lawfully stretch his own liberty of action so as to interfere with that of his neighbors, or violate peace and good order. In *re Frazee*, 63 Mich. 396.

The Supreme Court of Nebraska, in the case of *State v. Scheve*, states the law as follows:

Enforced attendance upon religious services is forbidden by the Constitution, and pupils in a public school cannot be required either to attend such services or to join in them. It is immaterial whether the objection of a parent to his children attending and participating in a religious service conducted by the teacher in the school room during school hours is reasonable or unreasonable, the right to be unreasonable in such matters being guaranteed by the Constitution.

The Christian religion was always recognized in the administration of the common law; and so far as that law continues to be the law of the land, the fundamental principles of that religion must continue to be recognized in the same cases and to the same extent as formerly.—*T. M. Cooley*.

If Christianity is Opposed It has the Right to Defend: Any person may believe in Paganism, or Evolution, or any other doctrine or creed which opposes the established Christian religion, and the Constitution and laws will protect him in such belief. But that does not imply that he can invade the public schools which are supported by Christian parents, and there teach doctrines which are antagonistic to the Christian faith.

If the Christian doctrines and creeds cannot invade the schools, it logically follows that no antagonistic theories can lawfully enter. If an assault is made on established Christian interpretation of the Bible, every Christian denomination has an equal right to defend its principles against the assault. A Christian country would hardly chain the Christians and place the weapons of destruction—the public schools—in the hands of their antagonists.

The Bible is the Greatest Scientific Treatise. The Evolutionists contend that their theory is a science. The Christian Scientists make the same claim as to their organization. The Spiritualists insist that their creed is both scientific and Biblical. The Christians ardently contend that the Bible is the greatest scientific work ever published; and that it is a series of positive statements founded upon proven facts. They further allege that recent discoveries have sustained these ancient Biblical statements and converted many miracles into scientific performances.

So it is not a question of whether the doctrine or theory taught is scientific or not. The question is: Does it support or oppose any

accepted interpretation of God or His works or the Bible? If it is a controverted question, it has no place in the public schools to which all are invited to contribute their support. The Fundamentalists and Modernists should not be permitted to convert the school system into an open forum for Scriptural polemics and argumentation. The schools are not debating societies. They are not religious meetings, nor can they lawfully be converted into anti-Christian organizations.

Theories are Not Facts. Again, the Evolutionists assert that the exclusion of the theory of evolution from the schools eliminates from the textbooks large portions of scientific facts. The exclusion of the theory does not affect the facts. The theory is the opinion of the writer, or the opinion of some other writer. The Evolutionist is no more capable of forming conclusions than any other intelligent individual.

If the scientists desire to explain in their

textbooks that insects, fish, serpents, fowls, animals and man each has eyes, ears, mouth, flesh, head, and other vital parts and characters and attributes in common, these facts may be stated and explained fully and exhaustively. But when the writers then enter the field of speculation and tell the pupils that all these lower forms of life evolved into the higher orders, he is stating a *theory* which he cannot support and has no single established scientific creation to justify the assertion. Then such theories should be driven out of the public schools into the laboratories until they can be proved by actual demonstrations.

If the Evolutionist believes that the chicken descended from the snake, he has that indefeasible right, but the Christians deny that he has the right to teach such *theory* to the pupils unless he can actually produce chickens from the eggs of the snake, and thereby prove the truthfulness of his assertion.

A Roman Catholic Viewpoint

By Professor Leander S. Keyser, D.D., Springfield, Ohio

IN order that our readers may be able to see the question at issue from as many angles as possible, we quote here in full what the Rev. Father John A. Ryan, of the National Catholic Welfare Council, has to say. We cannot agree with all he says, as will be shown later, but we believe it will be profitable to read his article, as he seems to have a desire to be fair:

It is a notorious fact that many instructors in our high schools and colleges teach and advocate materialistic and anti-religious theories in the name of evolutionary science. Obviously this amounts to an assault upon the religious beliefs of both pupils and parents, and violates the policy of religious neutrality which is required by law in our system of public education. Attacks upon any religious creed, whether made explicitly or implicitly, are quite as improper in public school rooms as is advocacy of a particular religious creed. Such attacks ought to be prevented, no matter how solemnly and apodictically they may be delivered under the aegis of science and in the name of academic freedom.

But they should not be prevented by legislative enactments. All that is certainly known about evolution can be set forth without denying or endangering the religious faith of any pupil. It is the advocacy of irreligious and unproved theories concerning evolution which is condemned by the patrons of the public schools and against which they have a right to be protected.

Now, the average state legislature is no more competent to frame a statute which will accurately distinguish between these two kinds of evolutionary teaching, permitting the former and prohibiting the latter, than it is able to choose between conflicting economic theories or to decide any other technical question of the curriculum. Once the legislature enters this field, it will easily be tempted to go further and prescribe

the positive teaching of religious and even denominational tenets in the public schools. Indeed, there are many indications that precisely this is among the ulterior objects of those groups that are urging the enactment of anti-evolutionary legislation.

The problem should be dealt with administratively. The state boards of education are the only competent authorities. They should determine and supervise the textbooks and the courses of instruction on the subject of evolution. They can and should authorize all the evolutionary teaching that is genuinely scientific and prohibit all that is unscientific and contrary to the principles of religion.

The foregoing is, no doubt, a statement of honest convictions. It is made in a kindly spirit. And yet it will not, we fear, pass the crucible of analysis. On several counts it is defective.

First, it assumes that there is a true as well as a false doctrine of evolution. But that, we would remind him, is the very point at issue. If there are both the true and the false views, which is the true and which the false? The only kinds of evolution of which anything is known are the materialistic and the theistic. Of course, the former should not be taught anywhere in our free public schools, and only atheists would insist upon its being taught. Then theistic evolution is left. But have spontaneous generation and the transformation of species ever been scientifically proved to be God's method of operation? Again we call for just one clear-cut instance of either. Can the theory that God evolved man out of an animalistic source be harmonized with the first

and second chapters of Genesis? We challenge any man in the world to point to one Biblical passage which remotely hints at the idea that man grew up from an animal stock. The Biblical teaching is as clear as the noonday sky, that man was brought into existence by a special and separate act of creation, and was at once given dominion over the animal kingdom. Therefore any teaching of evolution, atheistic or theistic, runs up squarely against the clear teaching of the Bible, and so intrudes into the sphere of religion; and its teaching in the public schools is, therefore, a violation of a fundamental law of the Constitution of the United States of America.

In the next place, Father Ryan reflects ungraciously on the intelligence of our State Legislatures. He says that they are "no more competent to frame a statute," etc.

Why should that be so? Are not the men who are elected by the people chosen because they are usually men of outstanding gifts and intelligence? If they are not, it is sad commentary on the intelligence of our people and on our republican form of government. But if our publicly elected representatives are men of more than ordinary intelligence, why can they not understand what evolution is? It is taught in many of our high schools, and even sometimes in the grades. Books are so simply written that they are called "The A B C of Evolution." If the school pupils can understand evolution well enough to be taught it and to be required to believe it, what is there to prevent "the average state legislature" from understanding its fundamental principles? As a rule, our state and national legislatures are college graduates, and many of them are university-bred men. Does any one know of any good reason why they should not read up on the subject of evolution, so that they may know what it is, and may see whether its doctrine trenches on the domain of religion? Is there anything occult about evolution; anything esoteric? If there is, it ought by all means to be banished from our public schools, for occultism does not belong to the sphere of public instruction in this free and enlightened country. What is there, anyway, about this strangling superstition, the evolutionary theory, that makes its propagandists shout *Noli me tangere!* ("Don't you dare to touch me!").

Let us suppose for a moment that a teacher in our public schools would insist on teaching spiritualism; would the patrons of the school stand for it? Or suppose some teachers would insist on teaching Methodism, or Presbyterianism, or Lutheranism, would the people endure

it long? Or suppose public school teachers would even teach that the Bible is the true Word of God and that Christ is the only Saviour of the world, and would insist that it must be believed, what would happen? We can tell you just to a *t* what would happen. Every evolutionist in the country would shout himself hoarse, crying, "Stop it! Stop it!" and would be in favor of bringing a bill posthaste to the state legislature—yes, even "the average state legislature"—to have it stopped! There you are! Let the evolutionists take their own medicine. We need only to add that the evolution theory is just as repugnant to evangelical Christians as spiritualism or theosophy would be to the "average" evolutionist.

Another objection must be registered against the Ryan plan. Mr. Ryan says that "the state boards of education are the only competent authorities," and that they "should determine and supervise the text-books," etc.

We have no desire to question the general competence of state boards of education as judiciaries on school matters; but they certainly would have a merry time of it under the Ryan plan. Remember, they would be expected to decide which views of evolution are "genuinely scientific" and which are "unscientific and contrary to the principles of religion." They certainly would have a herculean task on their hands. For instance, when they had decided which view was "genuinely scientific"—if they ever could decide that—they would have to order all the teachers of the state to teach accordingly! Think of that for just one little moment! Would that be "academic freedom"? It would mean that a few men would determine just what the thousands of teachers of the state should teach and what they should not teach. Good-bye, then, to the idol of "academic freedom."

Nor is that near all. How would the state boards enforce their rulings? Suppose some teachers, claiming the right of "academic freedom," would refuse to comply? Would the state board send a policeman after them, and have them arrested, and fined or thrown into prison? But how could they administer such punishment without a law giving them the authority? And how would they get such a law enacted except through the "average state legislature"? But Ryan says the "average state legislature is no more competent to frame a statute," etc. Here would be disorder worse disordered.

Still there is more to follow. How would the said state boards decide which kind of evolutionary teaching is "genuinely scientific"? Father Ryan, we fear, is lacking in imagination.

Suppose the state board would come to the conclusion that theistic evolution is the right view—"genuinely scientific," you know—and would order that kind of evolution to be taught in the public school, they would run up against two classes of teachers and patrons—those who hold to the mechanistic view of the universe and those who hold to the strictly Biblical view. Thus the rights of both these classes of tax-paying citizens would be infringed upon.

It might occur, however, that the members of the board would be divided between mechanistic and theistic evolution; then how would they settle the question? A majority might be mechanists. Should they decide that that was the only "genuinely scientific" view and enjoin its teaching on the instructors under their jurisdiction, there would be no end of trouble, because that teaching would be a direct violation of the constitutional law that all people shall be protected in their religious rights.

The whole scheme is impossible; it is a wild,

ill-considered program. Besides, it would require legislative action, anyway, in order to be effective. For our part, we can see only one reasonable solution of the problem: Let the teachers of our public school stick to the facts as science reveals them, and leave speculation alone. That means that all this needless guessing about what happened millions of years ago shall simply be thrown into the junk-pile, or left to private opinion. It also means that the teachers should not teach the Biblical doctrine of special creations, for such teaching does not belong to the sphere of public instruction in this republic, but solely to the sphere of the Christian church, which ought to be able to maintain itself without the help of the teachers of the state. Physical science can prove neither the doctrine of evolution nor the doctrine of creation. The former belongs to the realm of speculation; the latter to the province of the Christian church.

Price versus Genesis

By Professor Edwin Tenney Brewster, Andover, Massachusetts



AM hoping against hope that the editors of the BIBLE CHAMPION will give me a chance to examine critically those most extraordinary geological theories which Mr. George McCready Price has now for some quarter of a century been setting forth. The geological evidence against Price is a long story. His flat contradiction of the Biblical account is, however, a simple matter; and to that I address myself.

The Prician hypothesis is, in brief, that all the stratified rocks of earth were laid down virtually at the same time by the waters of Noah's deluge. I aim to prove that, taking the Biblical narrative as it stands, the Bible itself most uncompromisingly declares that the stratified rocks of the districts that are the scene of Old Testament history were *not* deposited by Noah's Deluge. Presumably, therefore, other stratified rocks of the same character and age, elsewhere on earth, are also no reliques of any deluge either.

Take, then, the Genesis story as it stands. There is, indeed, much dispute as to its age.

But everybody agrees that it was written after the Flood. When, therefore, the narrative says "is," or uses any present tense, we are to understand that the time intended is after, not before, the great Flood. Anything which "is" may have survived from prediluvian times; but anything that existed before the Flood and exists no longer "was," not "is."

This being granted—and obvious—read the Genesis narrative from the beginning of the second chapter onward. "The Lord God planted a garden eastward in Eden. . . And a river went out from Eden . . . and became four heads. The name of the first is Pishon; that it is which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. And the name of the second is Gihon; the same is it that compasseth the whole land of Cush. And the name of the third river is Tigris; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

But I need not continue these familiar words. One has only to read the Book of Genesis, laying aside all preconception as to what it ought

to mean and noting only what it actually says, to see for himself, with his own eyes, one most significant fact: *The narrative presupposes everywhere the familiar post-diluvian geography.*

In other words, the narrator of Genesis II onward to the Flood story *assumes that his reader knows the country described.* He is, indeed, telling about the days before the Deluge, but the scene of his story is always the same district that his readers inhabit, with the same rivers and plains, the same wildernesses, the same "mountains of Ararat" that Noah saw before the great Flood, and Shem, Ham and Japeth helped to plant in vineyards afterward. The geography of the Bible Lands is the same before the Deluge and after it.

But the Bible district, from the east end of the Mediterranean over to the Caspian Sea and the Persian Gulf, is on stratified rocks! If, therefore, these stratified rocks were laid down by the Flood—as Price supposes—they could not, before the Flood, have formed the familiar landscape which, according to Genesis, was the same before the Flood and after it. You can't bury a district under even a half-mile of sedi-

ment and have it look as it did before, so that people shall recognize its topography and give the same names to its features.

In other words, Price's theory that the stratified rocks were formed during a deluge necessarily demands that the world before the deluge and after it shall be geographically a different world. The geography of any district is fixed by the rocks under it—mountains where the rocks are hard or have been upheaved, valleys and plains where the rocks are soft, everything determined by the kind of rock that makes it. The geology of a region causes its geography.

But the geology of Bible lands is distinctly said to be the same before the Flood and after it. Therefore must their geology have been the same also.

But geology is the rocks. So if the stratified rocks were there to fix the geography before the Flood, then the Flood did not wash them into place.

Therefore, I say, the Prician hypothesis flatly contradicts the Bible. Price says the rocks of the Bible lands were formed during the Flood. The Bible says they are as old as Eden and the Fall. Price is wrong.

Reply to Professor Brewster

By Professor George McCready Price, A.M., Watford, England*

What I shall have to say in reply to the article of Mr. Brewster must be very brief.

1. It is very interesting to see Mr. Brewster now posing as the champion of an abused Bible. When did the great change come? It is to be hoped that he will continue in the good way, and that through his example many more may also become defenders of the Book.

2. I am curious to know just what translation Mr. Brewster has used. Certainly it is not the A.V. nor the R.V. At least, he does not accurately follow either of these standard versions. I wish he had stated the translation he follows; we then might have known whether

or not he is in the habit of using carelessly in a quotation the important documents on which his argument is based. This is the more important in this instance, because Mr. Brewster's entire argument turns upon the proper use and the correct understanding of the *verbs* in the passage he quotes.

3. Any ordinary reader can see for himself that the verb "is," which Mr. Brewster quotes with so much emphasis and reiteration, is *printed in italics* in the A.V.; and therefore is a *supplied word* in each instance. Common sense in scholarship would therefore permit us to supply any tense of the verb "to be" which would best suit the sense. Who with any regard to his reputation for scholarship would found an elaborate and far-fetched argument on the *tense* of a mere *supplied word*? The same general principle holds also with regard to the other present-tense verbs in this quotation; the Hebrew, like the English, is much given to using the present tense for vividness. This is what in English is termed the "historical present"; and no one should base an argument on the use of the present tense in this instance

*We were wondering how Professor Price would reply to the objections of Mr. Brewster, but we see that he has done so in a very satisfactory way, showing that he has studied the Bible carefully, just as he has mastered the science of geology. In a good letter Professor Price informs us that he is now so busy working on some new articles and books of a scientific character that he cannot take time to keep up the dispute with Mr. Brewster; therefore we shall consider the discussion closed as far as this journal is concerned. We decided to hold Mr. Brewster's article over one month, so that both articles could be printed in the same issue. These two articles will give special interest to this number, and obviously is a better way than to use them a month apart.

which Hebrew scholars admit is a clear use of the "historical present."

4. Contrary to what Mr. Brewster affirms, the plain wording of this description *does not* presuppose "everywhere the familiar post-diluvian geography." A river is stated to flow "out of Eden to water the garden; and from thence it was parted, and became into four heads" (vv.9,10; A.V.). Clearly this is distinctly different from anything at present known. Our modern rivers *drain* the regions through which they flow; they do not "water" them; though we do use this expression regarding them in a wholly inaccurate way. But the original Hebrew seems to make the idea quite clear that we are dealing with *distributaries*, which can really "water" a district; not *tributaries*, which *drain* it. The description is that of a huge irrigating system, in a *land without rain*. Many scholars have pointed this out before; so I have no need of dwelling upon this point.

5. Four rivers are mentioned in the passage quoted; three of them are partially described from the regions near which they flow; the last one, the Euphrates, is mentioned without any such description. And yet, as Professor T. K. Cheyne remarks, this last one is the only one that "can be identified with much probability." He gives weighty objections to the attempt to identify "Hiddekel" with the "Tigris," as Mr. Brewster does in his quotation. The other two are even less certainly identifiable in terms of modern geography. If the "Gihon" means the Nile, it might be spoken of as coming from the land of Cush, or of "Ethiopia" (A.V.); but by no stretch of the imagination could it be said to compass "the whole land of Ethiopia," as the A.V. states. As for the "Pison," or "Pishon," there is no agreement among scholars as to what name is meant.

6. The real difficulty, however, comes when we try to visualize the geography of this description in Genesis. For we then have to try to picture the "Nile," the "Tigris," the "Euphrates" and the "Pison" all starting as distributaries from some common source or head, and by separating one goes east to "Assyria," another "compasseth the whole land of Ethiopia," while the third flows into a region commonly thought to be "Arabia," and the fourth is merely named the "Euphrates" without any description of the country involved. Surely it is very reckless for Mr. Brewster to call this "the familiar post-diluvian geography." It would be just as easy (and just as sensible) to try to make the "familiar geography" of England apply to such New England names as

"Boston," and "Plymouth," and "Worcester," and a hundred other names which are identical in the two regions.

7. This leads us to the obvious and simple explanation of the apparent puzzle. We have in Genesis II a genuine ante-diluvian geography, wholly different from anything we have in the world today. Some names of that ancient geography are identical with some names in post-diluvian geography; for the very same reason that many names in America are identical with names here in England, or Scotland, or Germany. When the survivors from the Flood went forth on their desolated earth, a world wholly new to them, they very naturally gave names to the new places which in many instances were *names they had brought with them from the ancient world*. But the details of the two geographies are utterly and entirely dissimilar.

8. Thus we see that everything in the record in Genesis is completely in harmony with the idea that there was truly a universal Deluge which did completely change the geography of the ancient world. And thus Mr. Brewster's wonderful "discovery" turns out to be a mare's nest. When will the objectors to the Bible really give us something *new*?

* * *

Wisdom

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth sixty thousand dollars.

Rockefeller can sign his name to a piece of paper and make it worth millions. That is capital.

Uncle Sam can take an ounce of gold, stamp an eagle upon it, and make it worth \$20. That is money.

A mechanic can take material worth \$5 and make it into an article worth \$50. That is skill.

The merchant can buy an article for eighty-seven cents, put it on his counter and sell it for one dollar. That is business.

God can take a worthless, sinful life, wash and cleanse it in the "Blood of Jesus," put His spirit within it, and make it a blessing to humanity. That is salvation.

* * *

The open mind strives to rid itself of prepossessions and prejudices; seeks to understand the ideas of others before disputing them and to find the elements of good in a proposition before commencing destructive criticism; holds all its convictions and decisions subject to reconsideration, as the only way of progress; welcomes unfamiliar facts, suggestions and ideas.

Persecution and Revival in China

How Prayer Stopped Mobs and Won Souls. Spreading New Testaments throughout the Land. Revivals in Schools and Churches

By George T. B. Davis, Bible House, Shanghai, China



LARGE part of China is in the grip of an intense anti-Christian agitation which has resulted in wide-spread persecution of the Christians. The methods of the movement are more subtle but less sanguinary thus far than in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and hymn-books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield, of Sun Wu, Kiangsi, recently gave me an account of the Work of Grace at Kanchow, a city of some 200,000 people. He said:

"About a year ago Rev. Charles A. Jamieson, of the China Inland Mission at Kanchow, began prayer-meetings that were held each morning at daybreak. These prayer-meetings started a revival. Small soul-winning Bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their

own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been doing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter anti-Christian agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much Gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern Forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed and went to their homes.

"On another occasion, after a visit from the Russian Comrade Borodin about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an anti-Christian leader got together a mob of about four thousand of the worst elements of the city. He drove out the Mayor and made himself Mayor in his place. He began a fierce anti-Christian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution that even the Kuominchun General told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader,

and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow, in answer to prayer, were given to me by Mr. William Taylor, the Superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the Boys' School in Kanchow. Mr. Jamieson protested, but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, as are also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred, saying it was needed for their services, but the officers insisted they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked, 'Whose is it?' He replied, 'It is God's.' Then they said, 'We are prepared to challenge God; and you can report it to Him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them and bowed and went off.

"The following day, Sunday, they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer-meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over 100 soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the Work of Grace at Kanchow, Mr. Taylor said: "The real power house of the revival has been the early morning prayer-meeting that began a year ago and has continued ever since. The prayer-meeting began as early as 4:30 in the Summer; but at a later hour in the Winter. Neither heat nor rain nor storm prevented the people from attending this gathering for intercession. Mr. Jamieson declares the early morning prayer-meeting 'has

been the basis of all the power that has been put forth to save souls.' The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with spread of the anti-Christian movement, there is in progress a nationwide distribution of New Testaments in connection with the Million Testaments for China Campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two hundred thousand Testaments have been sent out to missionaries and Chinese Pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, evangelists, Bible-women and other workers.

A missionary from Anhwei recently told me of twenty young men, disturbing meetings, influenced by the anti-Christian movement. Little pocket Testaments were presented to each of them. They are now reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history."

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and churches are confiscated. It gives the workers something they can do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards, agreeing to read and carry the Books daily.

"It is a spiritual warfare that is sweeping over China at this time; and the power that can win the victory must be spiritual. Therefore, the best service we can render will be rendered on our knees in closets and in prayer-groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot

be measured, and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from Heaven, and glorious revivals are in progress. Mr. L. C. Osborn, of Chao Cheng, Shantung, in applying for 2,000 copies of the pocket Testament, writes:

"The Missionaries of our station are waiting on God many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally, the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious Work of Grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys' and girls' primary schools, later to the out station, and has now reached most of the main stations.

"The missionary from Kuang Ping Fu writes, 'Seems surely as if something miraculous had happened to the Chinese Church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the

way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest believing prayer for a mighty revival that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homelands. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible-women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed Work of Grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer-meetings, and to Sunday Schools and Bible classes, in your community; and appealing for prayer for this great and distressed land.

* * *

The idea of any relation having been established between the non-living and the living, by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature, of which anything is known.

. . . In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence.—*From Address at the Victoria Institute, London, June, 1903, by Professor Beale, of King's College, London.*

* * *

The acceptance of evolution means giving up belief in the fall and all the theology built on it by the theologians from St. Paul onward.—*Bishop of Birmingham.*

Christianity vs. Evolution

By C. H. Buchanan, D.D., Durbin, West Virginia

IF the question were asked, What one something is doing most at present to imperil the cause of Christ? No doubt the answer, if honestly given, would be *Evolution* or "*Darwinism*." Though the scientists tell us that "*Darwinism*" is dead, yet his "philosophy" as expressed in his "*Origin of Species*" and set forth in what is known as "*Organic Evolution*" is far from dead, and as far from being proved. Yet it is the vigorous attempt of the evolutionists to push this unproved "philosophy" on the world and in doing so over-ride Christianity, that causes all the disturbance in the Church. A certain element among the evolutionists knows nothing inviolate in thought or sentiment except their favorite obsession. Therefore, to establish their "system of things" they would become the worst kind of iconoclasts and would spare nothing, not even the Almighty God, in order to make their cause seem "scientific!"

It is with exactly this frame of mind they approach the Christian religion in all its ramifications from the morning of creation down to the present moment. Some Christians may have thought that it is only with the first three chapters of Genesis, that the evolutionists are at war, but this is by no means the case. Those chapters are dealt with by geologists, and should be left to them for interpretation. Let them determine the length of the creative days. The order of creation set forth in Genesis no man can change without creating universal confusion and an unthinkable chaos. Christianity could have been instituted if these chapters of Genesis had never been written. Christ nowhere ever refers to them as essentials in the religious system he was establishing. We, today, might put our hand over those chapters and our Christian religion would go on "conquering and to conquer." However, the further progress of geology has by no means set aside the truth implied in those wonderful chapters; nor is it likely to do so.

This is but an incident in the great struggle between the two forces at war today. And while salient errors may have been discovered in the unfolding of the philosophy of Christianity—all of which will be corrected in time—yet it is useless for the evolutionists to dream that on the present foundation of organic evolution there will ever be such a thing accomplished as a reconciliation of the two. When the two

philosophies are seen through and clearly kept distinct, any one can see why there is "war" between them at present, and why there can be no hope of there ever being a reconciliation between them. Let us see the two philosophies side by side:

(1) Evolution denied the existence of a personal God,—dethrones the God-Father of Christianity, and sets up in his stead a mysterious something spoken of as a "Resident Force," inherent in matter, "a part of everything and apart from nothing." This Force infinitely inscrutable, hides behind "molecules" and expresses its energy through "electrones"—whatever that may mean.

(2) Evolution denies the superintendency of Jehovah in the world, denies His "his wonderful works and his thoughts which are to us-ward," denies His provident care of us all as His spiritual children and special wards. They say with Mr. Tyndall, "We find no place where any outside agency has broken into the natural order." This would deny all the sacred order seen in the Bible and felt by holy men in all ages, even until today. It would deny the Divine intervention in all the wonderful history which preceded the Christian era, and which in Christianity is known as the "guidance of the Holy Spirit," and Spiritual victories, which have been the gilded hilltops of Christianity in every land. It is this since Pentecost all down the ages, that has registered the triumphs of Christianity over sin, over "principalities and powers" in all lands, and which gives her a prestige in the world today. "God with us" is the Christian's slogan and battlecry. Individually, ecclesiastically and nationally, this is the hope of the future in all Christian hearts. Yet this Divine Presence the evolutionists deny.

(3) Evolutionists deny the need and efficiency of prayer, vocal or silently felt and breathed to God at any or all times.

They reason thus: Since there has been an invaried natural order of things, evolving the world with all its ramifications, material or human, what use is there of prayer? Can a frail finite human change the plans of an infinite Force? Forgetful are they of the many superb occasions on which the whole current of history has been thrown into other and higher channels changing the destiny of nations. Yet, Mr. Tyndall says: "There is on all hands a growing repugnance to invoking the Superhuman in

accounting for the phenomena of human life" (in religion). "The thoughtful minds just referred to, finding no trace of evidence in favor of any other origin, are driven to seek in the interaction of social forces the genesis and development of man's moral nature." (This, of course, is but to rule out religion with its functions and spirit.)

Men of the evolution frame of mind tell us that "free will has been knocked into a cocked hat" (John Broadus Watson). And they want us to think that there is no field for the free play of personality; but that this is a mechanistic world, driven on by some mysterious force to a far-better promised land just over the horizon, stretching out before the world forever. Yet, what is all this but the rejection of a moral world and to admit that all the evils at large at present are only incident to the "survival of the fittest," and prayer is useless?

The world's future may be distressingly dark and men may admit their insufficiency of wisdom and strength to make the future brighter. But what can they do? The Christians say, Ask Divine assistance and guidance. Call God to our side and lean on him. "Right is right since God is God, and Right the day must win." But the agnostic evolutionists say: "If there is a God I do not know it, and there is no way by which I can find it out." The Christian says, Prayer is the way to find out God. Ask His help, believe in and trust Him, and see His special manifestation in answer to expecting prayer? He has "answered" thus in all ages, and He is a God which changes not.

Over against this the anti-religious evolutionist says: Since there is no personal God, no breaking into the natural order by an outside agency, prayer adds no additional social or religious force, but only builds up the individual morale to struggle for the mastery in life. This law of the jungle, this survival of the fittest, is the best that a thorough-going evolutionist can do in the line of morals and religion, which in fact is to deny morals or religion.

(4) The materialist-evolutionist tells us there is no such thing as personal immortality. That all "immortality" means is the perpetuation of the species—the life of man on the earth. They tell us that man is an integral part of the material universe, born of the "resident forces in matter," and borne on by an irresistible law at work in all nature. This being the case, there is but one force known in the universe, which is material; hence there is no such thing as *religion*, or a spiritual force in the world.

Mr. Huxley found the expression of religious life to be due to "molecular arrangement," and

its origin due to the "action and interaction of man's mind with that which is not man's mind"—which means *social friction* only. What is all this but the denial of the soul-life of men and his spiritual, instinctive desire for God, to know Him and to walk in sweet fellowship with Him as Enoch of old did, as our Saviour did, and as did the saints of all ages, including our own mothers and fathers, and as we ourselves have done? In evolution man is an animal with an intellect only.

(5) Last of all, agnostic, materialistic evolution denies all special manifestation of divine power. The Energy at work in the world operates by natural laws, invariable and eternal. And nature never varies her methods. There cannot be such a thing as a miracle.

This being the case there could never have been a beginning of the "nebular evolving," never the protoplasm, never the "volvox;" only eternal darkness brooding over the eternal void! A terrible unthinkable blank, eternal and infinite. This is evolution brought to a focus! No Divine Father revealing Himself, nor coming to man's help.

This being the case even with the human family in existence, there could be no reformation of soul, no coming of a Redeemer, no Pentecost, no human uplift of soul. No miracles in life, hence no conversion of soul, such as has been witnessed thousands of times, *making good men out of bad men*, making the world a fit place for divine fellowship with God, and for holy communion of individuals.

All those things held by Christianity,—God, man with a religious nature, a Redeemer in the person of the Lord Jesus Christ, Conversion, and the coming of the Kingdom of God on the earth—all these are the very soul of our Bible. Lose them and we lose all. How then can Mr. Fitch say: "Shall the Church survive? Yes, if she will throw away the Bible and accept evolution." Think of that! The Church is the embodiment of the spirit of Christ in the world—poorly, we admit—and the Bible is the text-book of Christianity. How can the Church throw this away under any plan, and survive? Tell us, ye evolutionists?

The Bible—the Word of God—is the divine thought told in human speech. But how else could God communicate with man except through the human thought vehicles, such as were found in all the ages in which the Bible was being made known? By "thought vehicles" we mean God walking with man, angelic visitations, dreams, holy men such as Enoch, Moses, Isaiah, and other prophets, together with the

Holy Spirit, inspiring the souls of men. These God used.

That there was a *human element* in all this, or that there was the adjustment of the thought of God to the attained capacity of the men in each age of human development, we readily admit, as Wm. Lyons Phelps has so ably brought out in his book, *Human Nature in the Bible*. Yet this "human" in the Bible makes it the loved book of all the world. In that way men can understand and appreciate its message, feeling that God was communicating with such men as they are, and feel that in the experience of others God speaks with them. If God was patient and tender with David of old, will He not be tender with all the Davids in all the world? Thus men realize that God did not reveal His love and power to angels, but to needy men and in the language of men.

This same "imperfect" human Bible has been the bulwark of the best civilization the world has ever known. It has led the way up the hill of human progress wherever its principles have been dominant. It—the Bible—has been the morning star of democracy and human freedom in body and mind the world around. Being "Bible readers" has made the Anglo-Saxons the dominant race of earth today, and wherever this race has gone there liberty, civilization and the brotherhood of man has sprung up, and the flags of God's kingdom have been unfurled, and human life has been vastly enhanced in value, while respect for womanhood glows up like a new sun in the heavens. All this is what the Bible has done and is doing in the world today.

There is an instinctive impression that some who are near-modernists have the impression that the champions of the Bible—the whole sacred Book—are petrified souls clinging to the past and dead to all forward visions of soul. They seem to think that when the inspiration of the Scriptures is defended only a certain literary form is meant. Besides, certain others seem to think that much of the Bible may be given up, and if only the spirit of the Book be retained all will be well. Others there are who seem to think that progress cannot be made and the Bible taken along, but think it out of date, and must be consigned to the junk-heap.

All these and more of like nature, the Bible champions strenuously deny. We are not mummies, clinging to a dead past, but vanguards of that company who demand the existence of a personal God, whose presence alone produces that "spirit" which is felt to be so essential to

all Christianity. The "spirit of Christ," which men make so much of today, is but the Holy Spirit of the Bible, God within, ruling and guiding. The inspiration of the Scriptures demanded is but the recognition of that *authority* permeating the entire Book as the spoken word of God,—that impelling felt by the sacred writers as they were "borne on by the Holy Spirit"—to give expression of God's messages to mankind. This being the case how can one go through the Bible and discard those portions which may not suit his fancies or which condemns his manner of life? How, if all be God's messages to men, can one go through the Bible and find "his Bible within the Bible," as we hear it said today? Nay, verily, if we accept the Bible at all we must accept all from Genesis to Revelation, as the message of God to mankind,—God, lost mankind needing redemption, the revelation of God in Christ Jesus, Divine guidance and the Holy Spirit, ever with us. Whatever the origin of the world, it is *God's world*, wherein are his earth-born children, and the Bible is his love letters to them. This makes the old Book very precious.

* * *

Half Truths and False Doctrine Opinions and Convictions

One of the most vital things connected with the Christian life is to transform mere opinions into real convictions through the secret process of personal experience. It is not sufficient for us to have an opinion that Jesus Christ is the Son of God and the Savior of the world. We must, like the inhabitants of the Samaritan village, be able to say: "We know that this is indeed the Christ, the Savior of the world." Truth must not be lightly held. Convictions are not outer garments that can be changed at our pleasure, but they are inner habits woven into the very texture of our souls.—*Christian Observer*.

* * *

The Secret of Comfort from God

Bishop Phillips Brooks, dealing with 2 Cor. 1:3,4, has some remarkable words in regard to the differences in the ways in which people seek comfort from God. Pointing out that Paul gave to the divine comfort its deepest and most unselfish reason, and thanked God because the comfort which had come to him gave him the power to comfort other people, the bishop says:

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

CHAPTER XXII



WHEN the little company was ready for work, Fred Leges said: "I received another visit from the president of the Agnostic Club, and he began my saying: 'My respectable and respected friend, I would respectfully acquaint you with the fact that it, for a few minutes you can lay aside your consideration of the great principles of jurisprudence that so profoundly engage your expanded and expanding intellect, and condescend to shed illumination upon a religious subject that is troubling my dark and benighted mind, you will confer a great favor upon me, and you will have your reward, if not in this world, then in the next one, if there be any such place, concerning which I have my serious doubts.' Of course I understood that his pretended seeking for light was only mockery; but I was interested to know what trap he was about to spring. Reaching for my Bible, he said, 'Please listen while I read:

2 Kings 24: 8, "*Jehoiachin was 18 years old when he began to reign in Jerusalem three months.*"

2 Chron. 36: 9, "*Jehoiachin was 8 years old when he began to reign; and he reigned three months and ten days in Jerusalem.*"

'And when that is illuminated,' continued the Agnostic, 'just turn your calcium rays on this:'

2 Kings 8: 26, "*Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem.*"

2 Chron. 22: 2, "*Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem.*"

"And when," continued Fred, "he showed by a reference to the close of the preceding chapter in Second Chronicles that this last quotation would make Ahaziah two years older than his father, I confess I was up against a proposition that I was unable to throw light upon."

The young people together turned to their pastor, who responded: "I came upon these passages several years ago, and proceeded to satisfy myself in regard to them. As this may be our last meeting (at which suggestion tears sprang to their eyes, for their minister,

finding himself unable longer to bear the peculiar burdens resting upon him, had resigned his pastorate and was soon to depart), perhaps I had better do a little more than simply treat the passages in question, and say something in regard to the numerous numerical difficulties in the Old Testament. These first, however:"

"Take the first one," continued the pastor. "The difference of ten years in the case of Jehoiachin is very easily accounted for, on an eminently reasonable supposition based on the fact that we know from frequent mention in Kings and Chronicles that sons were often times associated with fathers, as 'consorts' (see margin, 2 K. 13: 10; 15: 1) in the government. One of the most expert chronologists I know (tabulating the reigns of the kings of the kingdoms of Israel and Judah, and writing me of this matter said: 'Jehoram, of Israel, was associated with Ahaziah five years before his death and after his accident; Joash, of Israel, was three years associated with his father, Jehoahaz, and he was eleven years, sick, associated with his son Jeroboam II. So Amaziah, of Judah, was associated three years with his father Joash; Ahaz was six years associated with Jotham, his father; etc. Accordingly, Horne's *Introduction* (Part II., Book II., Chap. VII., Sec. II.), says: 'As sons frequently reigned with their fathers during the Hebrew monarchy, the reigns of the former are not unfrequently made, in some instances, to commence with their partnership in the throne, and in others from the commencement of their sole government after their father's decease; consequently the time of the reign is sometimes noticed as it respects the father, sometimes as it respects the son, and sometimes as it includes both.' And farther on it is said: 'The application of the rule above stated will also remove the apparent contradiction between 2 Kings 24: 8 and 2 Chron. 36: 9, Jehoiachin being 8 years old when he was associated in the government with his father, and 18 years when he began to reign alone.'"

"That," interrupted Fred, "perfectly accounts for the ten years of difference in Jehoiachin's case, and in such a reasonable way that I should think no one would have any hesitation about accepting the solution. But

is the other case, Ahaziah's difference of twenty years, as easily disposed of?"

"Well," said the pastor, "that depends on how easy you are to satisfy! A solution that has been offered is this: the 22-year date of 2 Kings 8:26, refers to the age at which Ahaziah began to reign, while the 42-year date of 2 Chron. 22:2, refers to the period of the reign in the history of the kingdom of his infamous mother, Athaliah, or of the House of Omri, to which dynasty he belonged, and which fell before the assaults of Jehu. Accordingly we have: Omri 6 years, Ahab 22 years, Ahaziah 2 years, Joram 12 years, which added together makes 42 years. This is the solution of Ben Gershon, Lightfoot, and others. And it is a singular fact that quite a considerable number of cases of apparent discrepancies in numbers will be removed by this peculiarly rabbinic method of computation."

"That may do," said the young lawyer, "provided (though I should want to think of that farther) the number, 42 years, in 2 Chron. 22:2 referring to the House of Omri, is correct; but what is the ground for that claim?"

"Really," said the pastor, "that is just what I would like to know myself. It seems to be an assumption pure and simple, for I see nothing in the terms of the text, certainly to justify it; and yet it is so plausible as to considerably commend it to credence. While not satisfied with this solution, because of lack of evidence, perhaps this difficulty would better be included among those which I had in mind when I suggested it at the outset that I would have something to say on the general subject of numerical difficulties in the Old Testament."

The pastor went on: "There are some sixteen numerical variations in the two tables of enumeration of those who went back to Palestine from the Babylonian captivity as given in Ezra, chap. ii., and Nehemiah, chap. vii. And then there are such variations as these:—

2 Sam. 8:4, 700 horsemen.	1 Chron. 18:4, 7,000 horsemen.
1 Sam. 10:18, Syrians, 700 chariots.	1 Chron. 19:18, Syrians, 7,000 chariots.
1 Kings 4:26, 40,000 stalls.	2 Chron. 9:25, 4,000 stalls.
1 Kings 6:2, 30 cubits.	2 Chron. 3:4, 120 cubits.
1 Kings 7:26, 2,000 baths.	2 Chron. 4:5, 3,000 baths.
2 Kings, 8:26, Ahaziah, 22 years.	2 Chron. 22:2, Ahaziah, 42 years."

"Now," continued the pastor, "how are these variations to be accounted for? The Hebrews had no numerical system of figures as we have, but they expressed their numbers by letters. There are twenty-two letters in the Hebrew alphabet. The first nine letters, from Aleph to Teth, express the units from 1 to 9. The next nine letters, from Yodh to Tsadhe, express the nine tens, from 10 to 90. The remaining four letters from Koph to Tav, express the four hundreds, from 100 to 400. Five of these letters are written in a second form, 'final,' it is called, when they end a word. These five final letters are used for the five hundreds from 500 to 900. Besides, thousands are represented by the letters for units with two little dots over them. Thus, Aleph stands for 1, but put two dots over it, and it means 1,000. This is the system, and it is by combination of these letters, simple, final, and dotted, that all numbers are expressed. Some of the letters very closely resemble each other, and a copyist might mistake one for another, and so make a variant reading. Accordingly, the late Professor Green, of Princeton, in his Hebrew grammar, section 9, says: 'It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.' Thus, in the case of Ahaziah, if we do not accept the rabbinical explanation given above, but allow that an error has crept in, it is not difficult to see that a transcriber may have easily mistaken a Koph, whose numerical power is 20, for a Mem, whose numerical power is 40. So Horne says: 'Differences in numbers not infrequently arise from false readings.'"

George Argent and Miss Rysen hurriedly asked, as in one breath, "But what effect does this concession have upon the doctrine of inspiration?"

"None whatever," replied the pastor. "Rev. Dr. George F. Pentecost, in his published sermon, 'Inspired and Profitable,' p. 6, says: 'We may boldly and confidently say that the whole Book, as we have it, is inspired of God. In taking this broad ground, I, of course, do not wish to affirm that any errors which may have crept into the original text, in the course of transcription, or which can be manifestly traced to the hand of some interpolator, are inspired of God.' And the

late Rev. Dr. James H. Brookes, the foremost champion in this country of the doctrine of verbal inspiration, in his magazine, *The Truth*, vol. xxii., p. 65, says: 'It has never been claimed by any one that the copyists, transcribers, or translators of the Bible were verbally inspired, and hence there may possibly be errors of the pen, especially in numerals, which were represented by letters of the Hebrew alphabet, in this case [2 Sam. 8:4, and 1 Chron. 18:4], a striking resemblance existing between the Hebrew letter Nun and Zayin standing for 700 and 7,000.'

Still the pastor went on: "Professor Briggs in his *Biblical Study*, p. 242, says: 'From the standpoint of biblical criticism, we are not prepared to admit errors in the Scriptures in the original autographs until they shall be proven. Very many of those alleged have already received sufficient or plausible explanations; others are in dispute between truth-seeking scholars, and satisfactory explanations may be given.' And Archdeacon Farrar says: 'The widest range of learning and the acutest ingenuity of criticism has never discovered one single demonstrable error of fact or doctrine in the Old or New Testament.' I suppose his reference must be to the pure text of Scripture. The reason back of these utterances must be that which controlled the Presbyterian General Assembly, in Washington, in 1893, when it unanimously 'Resolved, That the Bible as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God, and consequently without error.'"

"The scrupulous, yes, almost superstitious, care exercised by the Jews in the making of manuscripts," said the pastor, "goes very far to guarantee the reliability of our text. The dress of the transcriber; the color of the ink and the mode of preparing it; the characters to be used in writing; the spaces between the lines and the sections; the ceremony to be observed in writing the name of God—all these, and many more, were minutely described, and no one of them could be neglected without vitiating the work: a vitiated roll must be destroyed. We are told that they counted every verse, word and letter; recorded how many times each separate letter of the alphabet occurs; told how often the same word occurs at the beginning, middle, or end of a verse; gave the middle verse, middle word, and middle letter of each book of

the Pentateuch; and they would not dare to alter in the text even an evident mistake, but had an intricate method of indicating it on the margin. Philo (20 B. C.—50 A. D.), of Alexandria, speaking of the Jews and their sacred Scriptures, says: 'They have not changed so much as a single word in them. They would rather die a thousand deaths than detract anything from these laws and statutes.' I have somewhere read that Rabbi Ishmael said to a copyist: 'My son, take great heed how thou doest thy work—for thy work is the work of Heaven—lest thou drop or add a letter of the manuscript, and so become a destroyer of the world.' With such scrupulous heedfulness, surely we may say: 'Thy testimonies are very sure' (Ps. 93:5)."

As the pastor paused, Miss Rysen with repressed emotion said: "I cannot tell you, our dear pastor, how thankful we are for the confirmation of faith in God's Word which you have given us. Difficulties have been cleared away, methods of study have been exhibited which we shall certainly use for our profit in the future; and more yet, in all your ministry here, both public and private, you have inspired in us an earnest desire—I think I may say an insatiable longing, at least unsatisfied except as the longing is fulfilled—to translate the truths of the Bible into better and yet better living."

To prevent an emotional breakdown the pastor hastened to say as he arose: "As I look back over the happy student-evenings we have spent together, I can see that my own faith has been strengthened, too. We have gone over the very chiefest of the alleged discrepancies, and I think we have fairly and squarely solved them all. We have little patience with those whose attitude is that of the old Latin writer—*Aut inveniam discrepantiam, aut faciam*: 'I will find a discrepancy, or I will make one.' I think Professor Terry, in his *Biblical Hermeneutics*, speaks truly when he says: 'Not a few of the alleged contradictions of Scripture exist only in the imagination of skeptical writers, and are to be attributed to the perverse misunderstanding of captious critics' (p. 514). And Professor Willis J. Beecher, in his paper on 'Historicity,' published in *The Auburn Seminary Review*, October, 1902, p. 159, says: 'In recent books some thousands of instances are cited of alleged contradictions in the Scriptures. . . . But if you will take up these cases one by one, according to them the same fair treatment that you would demand for statements

made by yourself, you will decide that in nine-tenths of them there is clearly no contradiction, and that only a small proportion of the remaining tenth presents any real difficulty.' Barring the penslips of copyists, I am firm in the conviction that there is not a single apparent discrepancy in all the Bible that cannot be reasonably and satisfactorily explained. 'Forever, O Lord, Thy Word is settled in heaven,' (Ps. 119:89), yes, and on earth, too.'"

'Almighty God, the sun shall fail,
The moon forget her nightly tale,
And deepest silence hush on high,
The radiant chorus of the sky;
But fixed for everlasting years,
Unmoved, amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

As the pastor impressively, and with a touch of awesomeness, repeated these lines of Sir Robert Grant, the little company reverently arose, standing in the arc of a circle before him, and, as at the close of the first meeting, so now, his voice glided into prayer. In tender tones he prayed for these, his beloved young people, that they might continue to grow in the knowledge of the Word and in all graces of the Christian life; and he commended them, as did Paul the Ephesian elders when parting with them at Miletus (Acts 20:32), to build them up, and to give them an inheritance among all them which are sanctified.

And so these meetings for the study of Alleged Discrepancies of the Bible came to an end.

THE END

THE SANCTUARY

Can we Talk with the Dead?

By the Late David James Burrell, D.D., L.L.D., New York City

And Saul said unto his servants, Seek me a woman that hath a familiar spirit that I may inquire of her.—1 Samuel, 28:7.

BY this it appears that Solomon was right when he said, "There is nothing new under the sun." Here is a man looking for a "medium" three thousand years ago—just as if it were the day before yesterday—and a wise man too; quite as wise as Sir Conan Doyle or Sir Oliver Lodge in their day and generation—and just as likely to be imposed on.

The time was when King Saul could pray himself out of trouble; but he had quit praying long ago. The reason he gave was that "the Lord had departed from him." In point of fact, however, it was just the other way: he had departed from the Lord. But in default of prayer what could he do? Just what many godless and prayerless people are doing now; go to a "seance" and get into communication with the dead.

Up in the hill country dwelt a woman who was reputed to be in wireless connection with the unseen world. She was outlawed; as were all charmers and necromancers in those days; so that her performances, like those of the

witches in Macbeth, were under cover of the night.

"Double, double, toil and trouble;
Fire burn and cauldron bubble.
Black spirits and white,
Red spirits and grey;
Mingle, mingle, mingle,
You that mingle may."

Who comes here? A commanding figure; the King of Israel with an attendant guard.

He speaks, "I pray thee divine unto me."

"Whom shall I call up?"

"The spirit of Samuel."

There is something pathetic about this. Samuel, the court chaplain, now four years dead, had been the king's most faithful friend, and counsellor. Not always had Saul welcomed his rude kindnesses, but now—with the enemy at his gates and God afar off—how he needs him!

The medium's charm has wrought better than she dreamed. Look! What are these ghostly shapes emerging from the fumes of her cauldron?

"Behold a procession of gods ascending out of the earth!"

"What form seest thou among them?"

"An old man covered with a mantle."

And the King, all too ready to believe, bowed his face to the ground and communed with him.

Was it Samuel? The King thought so. But a man under excitement, quivering in the irresistible grip of mingled hope and fear, was scarcely competent to say. The wish, perhaps, was father of the thought. It seems the medium herself was not prepared to meet him; for when the old man in his mantle appeared a cry of fear and of amazement escaped her. Obviously this was more than she had bargained for.

But whether or not it was really Samuel, it might have been. For Samuel was alive and well: no doubt about that. And there was no reason to suppose that he was so far away as to be beyond a proper call.

Let us say, to begin with, that *it is natural* for the bereaved to crave converse with their departed friends.

"O for the touch of a vanished hand
And the sound of a voice that is still!"

We are prepared to admit, also, that *such communications are not beyond the bounds of possibility.*

It is a great world that we are living in: with a circumference of only twenty-five thousand miles; but who shall measure its circumambient corona? Or who shall estimate its outlying population of angels and archangels and spirits of just men made perfect? Thus are we "compassed about with witnesses," like athletes in the arena; witnesses everywhere, galleries full of them; and all concerned in our living well or ill.

As to their interest in our welfare there is no shadow of doubt. "Are they not all ministering spirits, sent forth to minister unto them that are heirs of salvation?" It is recorded that Moses and Elias talked with Jesus on the Mount of Transfiguration. The former had been dead fifteen hundred years; the latter had followed him five hundred years later. Yet they knew each other: by which it would appear that people get acquainted in the life beyond. Moreover they knew what was going on down below; for they "spake of the decease which Jesus was presently to accomplish at Jerusalem." Wherefore we conclude that the other world, as we call it, is not so far away after all.

At this point, however, two questions emerge, both of which will commend themselves to people of thoughtful mind.

The first is this: *Is it reasonable to look for such communications in these days?*

Times have changed since God revealed himself through the visitation of angels. The general impression is that such visits are now few

and far between. Nor is the reason far to seek. It is because they are not needed. What would it profit us to know more than we now know of conditions over there? To be sure, it would satisfy a natural curiosity; but how would that help us? It would indeed obviate the necessity of faith; but that would be a distinct and inestimable loss; for "The just shall live by faith"; and "What a man seeth, why doth he yet hope for?"

In the parable where Dives asks that an angel be sent to warn his five brothers of the danger of going on in sin, the answer was, "If they believe not Moses and the Prophets (that is to say, the Scriptures) neither would they believe if one rose from the dead." If that means anything, it means that in the Scriptures we are adequately provided with all needed information in order to right living here and preparation for the life hereafter; and that no angel visits or communication with friends in heaven would profit us.

The other question is this: *Is it right to seek such communication with the dead?*

In these premises those who profess to be Christians must be guided by holy Scripture which they receive as their infallible rule of faith and practice. "Here is the judge that ends the strife, when wit and reason fail."

And the teaching of the Scriptures is perfectly clear. In the Old Testament those whom we call mediums were characterized as "having familiar spirits"; and God's people were forbidden to have any dealings with them. "Regard not them that have familiar spirits." (Lev. 19:31.) "A charmer, a necromancer or a consulter with familiar spirits is an abomination unto the Lord." (Deut. 18:10-12.) "The soul that turneth after such as have familiar spirits shall be cut off from among his people." (Lev. 20:6.) "So Saul died for his transgression in asking counsel of one that had a familiar spirit." (I Chron. 10:13.) "When they say 'Seek unto them that have familiar spirits and unto wizards that peep and mutter'; should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and the testimony! If they speak not according to this Word, surely there is no morn'ing for them." (Isaiah 8:19. R. V.)

In the New Testament such "mediums" are referred to as having "evil spirits" or "seducing spirits." Paul says "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits." (I Tim. 4:1.) And again "This know, that in the last days perilous times shall come: for men shall be lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." (2 Tim. 3:1-5.) John says "These are the spirits of devils working miracles throughout the earth." (Rev. 15:14.) And further, "I beheld and, lo, a beast coming up out of the earth, who doeth great wonders and deceiveth by means of those wonders which he hath power to do in the sight of men." (Rev. 13:11-14.)

It is related that when Paul and his companions came to Philippi, with the purpose of introducing Christianity to the Continent of Europe, they were immediately confronted by a medium or "woman with a spirit of divination," who brought her masters great gain by professing to communicate with the unseen world. This woman assumed a religious attitude, following the missionaries and crying, "These men are the servants of the Most high God!" (See 2 Cor. 11:14.) Her case, nevertheless, was treated as one of demoniacal possession, and the "evil spirit" was accordingly cast out of her. (Acts 16:16-18.)

There are three further considerations which must be taken into the reckoning if we are to arrive at a just conclusion with respect to the matter before us.

One is this: *all such alleged communications with the unseen world are unprovable*, in the necessity of the case. Certainly they cannot be authenticated by what is called the scientific method: for "spiritual things are spiritually discerned." The only evidence of which natural science takes cognizance is that which is furnished by the five physical senses; and it is as irrational to expect a spiritual fact to be verified by such physical proof as it would be to insist on hearing with the eyes or seeing with the ears. For the discerning of spiritual truth we are equipped with a sixth sense, which is called faith; and it is because the exercise of that sixth sense is neglected that men go wandering about in darkened rooms, shading their eyes to see spirits, feeling after "materializations" and listening for weird tappings under tables or behind cabinet doors. How art thou fallen, O divinely equipped son of the morning! It would be a thousand fold more reasonable to take stock at par in the hypothetical messages between this world and Mars than to look for a naturalistic demonstration of God or immortality or any other spiritual fact.

But faith speaks with no uncertain sound. The dead are alive! They are "ministering spirits, sent forth to minister:" and who knows when they may be sent to minister to you or me?

Aye, there's the rub: who knows? The inhabitants of the world beyond are subject to finite limitations like ourselves. What assurance have I that when I call they will be at the other end of the wire to answer me? Heaven is a large place. Suppose we experiment by going to the long distance telephone and calling up one of our friends somewhere—we do not happen to know just where—in the little state of New Jersey. What chance would there be of their hearing or answering us?

In this connection I venture to quote from a recent article in the *Saturday Evening Post*. "I have not found," says the distinguished writer, "after plowing through more than 200,000 words of these spirits' talk, a single utterance that by any stretch of the imagination could be called spiritual. It is invariably of material things. They are a vain, windy, lying, bombastic lot, with their shoppy patter and their ecstasies of flubdub. A 'gospel' indeed! The old fashioned meeting-house Gospel has something in it you can bite on; but searching for substance in this windy, wordy, mistiness of Conan Doyle and Sir Oliver Lodge is like trying to find the bones in cup custard." If these things are so what is to be gained by letting buckets down empty wells and drawing nothing—or worse than nothing—up?

The second consideration is this: *All such alleged communications are unprofitable*. Why should our friends in the other world answer our call or respond to that of a medium? Is anything to be gained by it? Not if the results in evidence are to be taken at their face value. The spirits have been writing on the under side of slates and on the inside of sealed envelopes as far back as runneth the memory of man. Writing what? Tell us of a single communication that has ever added the slightest jot or tittle to the sum total of human knowledge with respect to conditions in the unseen world. Not one! The commonest of common-places, the dreariest of bromidions, the silliest of sentimental nothings—these are the things that we are asked to believe are the best that our translated friends can show us as the result of their postgraduate course in eternal light and glory!

I recently asked a friend of mine, who has long been officially connected with the Society of Psychic Research, whether in the last twenty years they had made any real progress toward a

demonstration of the reality of spiritual things. After a moment's thought he answered. "As between man to man, *not an inch*." How could it be otherwise? If the Bible was intended to be a complete revelation of what we need to know as to the unseen world, then of necessity any extra-scriptural communications must not only be superfluous but spurious, (Rev. 22:18, 19.) It was for this reason that Paul, on returning from his vision in the third heaven could only say, "I saw things which it is not lawful to utter"; and for the same reason Lazarus, after spending four days in Paradise, came back with his finger upon his lips.

The third consideration is this: *The indulgence of such undevout curiosity is inevitably disastrous to one's spiritual life.*

Test that statement, if you will, by an unbiased survey of the creed and character of professional mediums and their disciples. I here affirm that their ranks are recruited only from among such as have renounced their faith in the Bible, in the efficacy of prayer and in the supreme authority of a personal God. If there be exceptions they are so few in number as merely to confirm the rule; the rule being that every one of the fundamental facts of the

Christian religion is practically denied by those who thus unlawfully seek to penetrate the secrets of the unseen world. "A tree is known by its fruits." The collapse of faith is followed sooner or later by a practical renunciation of all those sanctions of morality which make life worth living and this world a good world to live in.

"Blessed are they that have not seen and yet have believed." Enough is told us to assuage all grief and kindle all fondest hopes. "In my Father's house" said Jesus "are many mansions: I go to prepare a place for you."

Home, sweet home! Our sainted friends are there awaiting us. We too, can wait. Lonely? Yes; but sustained by hope like an anchor to the soul, sure and steadfast, taking hold of that which is within the veil. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." A great surprise awaits us when we open our eyes in heaven. "The milk and honey, as Bunyan says, "are beyond the wilderness." Meanwhile let us trudge on, content to await the full withdrawing of the veil; nor presuming, with rude and sacrilegious hand, to rend it.

God's Companion

By C. Cullen Roberts, Hartford, Connecticut

So God created man in His own image.—Gen. 1:27.



A SIMPLE truth, simply told. One does not have to be a scientist or scholar to understand it; a child or mere tyro can grasp its meaning. Each word is pregnant with significance making a statement of fact strictly in accord with the teachings of science, philosophy, ethics, and logic.

Let us consider briefly the significance of the respective words. The first is *so*, a conjunction bidding us look back to what was said before. Then do we see that the sentence is a statement of effect, for the preceding one is: "And God said, Let Us make man in our image, after our likeness." Thus the word signifies an effect from an adequate cause: God's plan and will to do.

The word *God* describes the One, Eternal, Self-existent, All-powerful, All-knowing Being; the Ultimate of all righteousness and good; the Divine Will to do only that which is His nature, truth and justice. He alone could give life, that great mystery to man's intellect to-

day as it has been since the beginning. Life cannot spring up by self-contained forces from non-life; it proceeds only from Life itself.

The word *Created*, *i. e.*, brought into being, from no pre-existing matter, signifies that man is a creature apart from all others. He is the highest in the scale of earthly beings; he possesses certain distinguishing marks shown by none other. These marks are not the result of development, they are inborn with him. For instance: what other creature has intellect, the power of reasoning? What other has a free will?

The word *Man* means the thinking being, from the Sanskrit, *mna*, to think. The Hebrews called him Adam, meaning the mortal with a living soul. The Greeks called him Anthropos, *i. e.*, upward looking man. The Romans said Homo, which means the speaking one. Through all the ages man has been described as a reasoning creature. The word itself, therefore, signifies that man has not only a physical body which is earthly, but is a moral agent, free to choose his path, to work out his destiny according to his own decisions.

Whence came this faculty? Only from a Power Who had it to give; the moral cannot evolve from the non-moral.

The adverb *In* is a powerful word. An adverb of place, it qualifies the state in which man was created. It gives the sense of being surrounded by, in the midst of, the place or state which is called "His own image." Forget not this little word, hold fast to it; it spells man's glory in this life and in the life to come. It signifies whence comes the breath of life, whence comes our freedom of will.

His, the personal pronoun in the possessive case, refers our thoughts back to God, the Omnipotent Being who created man. This is followed by *Own*, which not only conveys the sense of personal possession, but also connotes an intimacy of relation. Therefore, there is no room left to doubt man's relation to his Maker. *Own* signifies that man was created surrounded by, and became the partaker of, God's very image; His alone and not another's.

And now the last word, *Image*. Next to that of God, this word has the most far-reaching significance of any. From the use of

the adverb *in* which qualifies it, we know that the image is not a statue, idol, or other tangible representation. An image is a reflection or shadow, something inseparable from the reality itself; and, therefore, the word signifies companionship in a real sense. It connotes protection, and, hence, sheds influence and power. And it is in God's shadow and the reflection of His glory that man was created. The full significance of the word lies in the very fact of God, man's Master, Father, and Eternal Companion.

To sum up this brief analysis: Man was created by Almighty God, the Giver of life, according to divine plan and will, apart from all other of His creatures; and given not alone a natural body for use on this earth, but also a spiritual body wherewith he is inseparable from the state in which he was created, *i. e.*, surrounded by God's own protecting power and grace. Hence, man was created God's companion, and His earthly representative, a moral agent with the power and privilege of free will, the mark of divine favor.

My friend, think this over carefully.

FLASHLIGHTS

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

With His Stripes We Are Healed.—Isaiah 53:4.

This text is a marvel in the Old Testament: nowhere from Genesis to Malachi have the imputed guilt of the Servant of Jehovah and the imputed righteousness of the Servant's clients been painted in stronger colors.

The same contrast that meets us here has been set forth in glaring opposites by Paul in Rom. 5: 12-21. Do you wonder at the amazement of the Ethiopian treasurer who was poring over this chapter in Isaiah while journeying from Jerusalem to Gaza? Thousands since have repeated the perplexed question of the African student: "Of whom speaketh the prophet this?" This is the mystery of the ages, the paradox of Calvary, the scorn of proud thinkers and the stumbling-block of the self-righteous. "God hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him"—that is what this prophetic utterance means stated in New Testament terms.

The cross on Golgotha is like a magnet that draws to itself the vast iniquities of the world's transgressions through all the ages before and

after Christ. The pale Sufferer on the hill outside of the gate of Jerusalem succumbs to smitings that were destined for his human brethren. They—if they will rightly interpret this spectacle of vicarious woe—should feel an intense feeling of relief steal into their guilty hearts. The hand that inflicted these griefs does not strike a second time for the same offenses: "The chastisement of our peace was upon Him." Out of this ordeal of the afflicted Jesus there comes the peace of God that passeth all understanding. That "gory head and wounded," reclining in death with the cry of satisfaction, "It is finished!" is to be a blessed sight to the sinner when he comes to breathe his last. "With His stripes we are healed."

The World-Wide Kingdom.—Luke 13:29.

Nothing in Jesus' teaching of the kingdom of God was so difficult for the people of his time to understand and to accept as its catholicity. After these centuries of Christian teaching many of us are slow to take in the full implication of such words as these. The "east and west and north and south" of Jesus' words

represent vastly more than geographical sections, points of the compass. He was always speaking in figures, and these words are clearly a parable by which he would enlarge our conception of the church. The church is the earthly side of the kingdom of heaven, as the kingdom of heaven is the celestial side of the church.

The man who asked Jesus, "Are there few that be saved?" may have believed in the exclusive election of his own race or sect. He could not have been sincere, however, for Jesus evaded the question, and Jesus never turned away a candid truth-seeker without satisfying his inquiry. Christ admits to His kingdom many whom we would exclude. Perhaps He excludes many whom we would admit. "East and west and north and south" represent diverse temperaments, varieties of religious experience, disparities in modes of worship. In the fulness of time the church will become as catholic as its Master. Certainly no church is that now. In our excessive zeal for conformity to our type of piety, let us not forget that our type is not the ultimate type unless it be the Master's type. And the Master must be the judge of that. "The Lord knoweth them that are His." No clique or cult, no council or synod, keeps the doors of the kingdom. The King Himself says, "I am the door; by Me if any man enter in, he shall be saved."

What is Religion For?—Matthew 9:35

When Jesus sent His disciples out He gave them a twofold commission: officially they were to preach and teach; personally they were to help and heal. His charge to His followers has never been annulled or amended. If the church were a legally incorporated body, the purpose of its existence could not be better stated than in the words He addressed to His disciples in Judea. A single sentence describes the work He began to do: "He preached the kingdom of God and healed the sick." To say that He preached, and not to say that He healed would be a very incomplete statement. He preached and healed. The most of His miracles were medical or surgical. All but two of His miracles were wrought because somebody was in need. Surely it can not have escaped our notice that Jesus touched those he healed. He touched the eyes of the blind; He took children into His arms, put His hands upon them and blessed them; he touched lepers; He took the little damsel by the hand and bade Her awake. When He did a benevolent deed He did it benevolently. He showed mercy cheerfully. He did it with consideration for

the person so benefited. If Jesus had but a crust to give, He would say, "I have not much bread, but what I have is yours and mine together." One thus fed would always feel that such a man was akin to him.

The framework of Christianity is doctrine, but the creed is, after all, only a framework, a skeleton. Who would care to live in the skeleton of a house? What commercial firm would invite its customers into the skeleton of a business block? The life of Jesus brought down to date, the living and loving ministry of Christ-like hands and hearts, the very embodiment of Jesus in practical goodness, the vital spirit of Jesus manifest in personal and social conduct—all these are required to "adorn the doctrine," to give it shape and beauty, and to commend it to the acceptance of the world.

The Loneliness of Jesus.—John 16:32.

No human friend could help Christ in His Gethsemane agony. "Ye cannot follow me now." They could not know the meaning of the crimson drops that gleamed like rubies on His brow. Therefore Jesus said, "Sleep on, and take your rest, while I alone suffer for your redemption." At the time Judas was selling Him; Mary, Martha and the mother of Jesus were at home; God the Father was getting ready to turn His face of love away from His only begotten Son, that Christ might feel the pangs of being forsaken by all the beings of the universe which He Himself had created.

No one else could drink that cup of woe to its dregs but Jesus. He went down into the depths to tread the winepress of wrath alone, that He might lift humanity up to the heavenly heights of holiness.

Of His people there were none with Him when His feet and hands and side bled for the remission of sins. Therefore He is red in His apparel; His holy of holies is a red room where we find peace by the blood, where even the touch of His robe sends a thrill of life through every believing soul.

Christ's dearest disciples failed to understand His mission and the wonderful manner of its achievement. They could not comprehend His divine greatness. To many He was only the carpenter's son, the homeless prophet, the strange preacher; longing for sympathy, Christ would say, "Lovest thou me?" "Will ye also go away?" Jesus seemed to live in an Alpine loneliness, above humanity; but it was there that He held converse with the Father and felt the comfort of ministering attendants. The strength of the hills was His, for heaven touched earth on those heights.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Christ can be known only through experience. "He that willeth to do His will shall know of the doctrine whether it be of God." When we learn of Christ, and are drawn to Him, and put His Gospel into our life, then we are convinced of His reliability, and know whom we believe.

Christ's Teaching Misjudged

John 7:10-24

"He leadeth the multitude astray!" This is amazing. Jesus not only always spoke the truth unadulterated, but He spoke in such plain, unambiguous language that a child could understand; and yet, some of the leading educators said, "He hath a devil." Millions of the Jews have all down the centuries believed that He was a deceiver. Such is human nature.

After nineteen hundred years of history we have a good viewpoint from which to judge of Jesus, His life and words. His teaching has in every age faced the delusions of corrupt humanity, and has been deluged by the sins of the world's majorities. What has it accomplished? What has been the tendency of its influence? In spite of the imperfections of those ordained to keep it pure and apply it to life, Christianity has a long list of the world's greatest heroes and multitudes of the most upright life. It is acknowledged that no city can long endure without its Church.

The teachings of the Old Testament had been misinterpreted and falsely applied to life; and the scribes and Pharisees, who most of all should have known the truth, persuaded themselves that they alone knew the oracles. When Jesus taught the essential truth, tearing away the misleading accretions, He was misjudged and maligned. It has been so in every century that those teaching the Gospel of Jesus the most accurately have been most misjudged and illtreated.

The unregenerate soul is prejudiced against the teaching of Christ. The selfishness of his nature, the sinfulness of his passions, and the allurements of the world blind his eyes to the divineness and the humanness of the Golden Rule. He thinks that to accept Christ's teachings would rob him of the best things in life. Nothing could possibly be farther from the truth. We need to pray and work to dispel that delusion.

The Elusive Christ

John 7:25-36

"Ye shall seek Me and shall not find Me." Jesus while still in human flesh had the power to elude those pursuing Him. At Nazareth the enraged populace rushed upon Him to cast Him over the precipice; but He passed through their midst, unobserved and unhindered. "Why have ye not taken Him?" "He speaketh openly, and they say nothing to Him." (John 7:30.)

The Pharisees continually watched him, and tried by every means known to them to "catch Him in His talk;" but He eluded their duplicity. (Mark 12:13.) "Is it lawful to give tribute unto Caesar or not?" Their guile never embarrassed Him. He saw through their evil designs. In all the advance of knowledge since that day nothing He ever said has been found inaccurate. He has proved the truth of His claim, "I am *Truth*."

After His resurrection Jesus Christ was absolutely beyond human control and human conviction. While the disciples were locked in the Upper Room, for fear of the Jews, Jesus stood in their midst, and after His greeting He escaped from all restraint. He appeared to the two going to Emmaus, and after "grace at meat," He vanished out of their sight.

For selfish interests some delude themselves, and say, "Lord, Lord;" but they cannot hold Christ into partnership. "Depart from me, ye that work iniquity." Some, like "foolish virgins," waste their life; and then they try to retain Christ as their advocate, in vain.

Many honest, sincere souls seek Christ, and find Him elusive. "What does it mean to believe on Christ?" "How can I become Christ's?" "Where can I find Him?" They would go to the ends of the earth to meet Him and secure His favor. He is so near them, they fail to see Him. Faith on Him is so simple that they think it must be something mystical. Our advice to them is, "Go into your secret chamber, and shut the door, and close your eyes, and speak to Him inaudibly out of the depth of your soul; and He will hear and answer and make you conscious of His spiritual presence."

The Universal Christ

John 7:37-44

"If any man thirst, let him come unto me and drink." There is no limitation of distance or color or creed. Christ is the universal

Saviour. "Whosoever will, let him come and take of the water of life freely."

The Jews that believed in Jesus wanted to accept Him as the Saviour of the Jews, and claimed that all others must first become Jews and then Christians. Even Peter at Antioch was led to dissemble when these Judaisers came from Jerusalem; but Paul rebuked him before them all. When the apostles saw that the Gentiles were received and were baptized by the Holy Spirit, as well as and the same as the Jews, then they proclaimed the Christ to be the Universal Saviour.

"I came not to call the righteous, but sinners." Jesus made a specialty of those despised by man and outcast from man. "Go and sin no more." He said that the harlots would get into His kingdom before some of the self-righteous Pharisees. The repentant thief on the Cross found Him.

Many Christians overlook the fact that Christ is the Saviour of the Zulus and Bantus of Africa, the Buddhists and Brahmans of India, the Taoists and Confucianists of the Mongol nations, the Turks and Tartars. He commanded His disciples to go and tell all nations about Him; and yet many millions have never yet heard of Jesus Christ. Some day He will be universal.

Each human life is a world in microcosm, as every atom is a universe in microcosm. Christ is the universal human Saviour, for every part of human life, in all its complexity. The day is coming when the human complex will be fully Christianized. Then it will be absolutely true, "The Kingdom of God is within you."

Nicodemus and Christ

John 7:45-52

Nicodemus was one of two known Pharisees that believed on Jesus. He and Joseph of Arimathea by experience discovered the Christ in Jesus. They laid aside their prejudice and with unbiased minds approached the One Whom they hoped would prove to be their Messiah. The result was certain.

Nicodemus came first to Jesus at night; and some have condemned him for this. It was far better to so come than not to come at all. Besides, it was the policy of a sane person, who did not want to antagonize his own people and his own Church, before he was himself sure that Jesus was the Christ. He was the kind of man that is dependable. When once he was convinced he had the courage of his convictions, and openly stood up for Jesus before "the

chief priests and Pharisees." Again, after the crucifixion, he helped to take down the body of Jesus from the Cross.

Many of the high caste Brahmans have incurred the scorn and persecution of their comrades by accepting Christ, as Nicodemus did. Many of the millionaires and the scientists and the literati of America have accepted Christ and made common cause with the common people. The unprejudiced mind of normal human beings readily accepts Christ.

When Nicodemus made common cause with Jesus, he received the heroic spirit. The finest heroes of earth have been those that accepted Christ. The Christian martyrs showed the same spirit, as exemplified by Electa, of John's Second Epistle.

Christians are ever heroic, because Christ was heroic. Jesus was the divine Hero of all time. Thus He became our Saviour, and the One that inspires all His true followers with the heroic spirit. This heroism shows itself not only in the face of physical danger, but in the stand taken against all forms of wickedness, and in the resistance of the allurements of the world. "Let this mind be in you that was also in Christ Jesus."

Jesus said, "I am the Light of the world." (John 8:12.) "I am come a light into the world, that whosoever believeth on Me may not abide in the darkness." (John 12:46.) "In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not." (John 1:4, 5.) "I do always the things that are pleasing to the Father." (John 8:29.) This brings to earth the light of God.

Christ the Truth

John 8:31-59

Jesus became the "light of the world" by being "the Truth." Ignorance is darkness. Falsehood is dense darkness. Today Christ reveals life as it is, through the Bible and through His Holy Spirit, enlightening the conscience of man. This is Christ's answer to Pilate's question, "What is truth?" Christ Himself is the answer, "I am the Truth."

"Ye shall know the truth; and the truth shall make you free." All men desire freedom, and our democracy glories in its freedom. The old Liberty Bell, now resting in Independence Hall, Philadelphia, has engraved upon it, "Proclaim Liberty throughout the Land." "The land of the free and the home of the brave."

The Jews in Christ's day claimed freedom; but they were slaves.

Christ's truth gives liberty to our bodies. Equal justice guards us against undeserved imprisonment. Sanitation and dietetics, the children of truth, insure less slavery from ill health. The truth that our bodies are the Temple of the Holy Spirit keeps us free from polluting the body.

Christ's truth sets our minds free from false information, from false philosophy. Christians above all others are free to think along all lines of knowledge, taught by the parables of Jesus, and His outlines.

Christ's truth sets us free morally. "He that commits sin is a slave of that sin." The only freedom is found in right living, respecting the rights of others, and obeying God's law, upon which we are built.

"If ye abide in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." "If, therefore, the Son make you free, ye shall be free indeed."

Christ the Physician

John 9:1-41

Jesus saw a man blind from his birth; and He healed him. "Since the world began it was never heard that anyone opened the eyes of a man born blind." No one ever asked Jesus to cure his body in vain. He thus exemplified the truth that He is the Great Physician, for body, mind and soul.

The blind man, cured, knew the secret of Jesus' Power. It was the same as ours, union with God. "If this man were not from God, He could do nothing." In proportion as we are vitally united with God, we have the power to do good, and thus follow in Christ's steps. "If ye abide in Me, and My words abide in you, ask what ye will, and it shall be done unto you." (John 15:7.)

This man was blind, not because of sin in anyone, but that "the works of God should be made manifest in him." This was a revelation to the Jews, who believed that sickness and calamity were the punishment of sin. We often cannot understand why people are sick and maimed and afflicted; but the purpose is that God may in them be glorified. It may be by healing them. It may be by giving them grace to be cheerful and hopeful while so afflicted. It is easy to smile when all goes well.

Christ is the physician of the heart. Man is now able even to cure leprosy; but who can heal the broken heart? Christ is doing it daily for many millions, healing the heart's ills.

When the love of Christ fills the heart to overflowing, then its ills are forgotten, and pain becomes joy.

Christ is pre-eminent as the physician of the soul. Naturally we are soul-sick. Sin pollutes and distresses our whole life. Christ forgives the penitent. He cleanses the soul from evil desires. He implants new loves and hopes and efforts. "Go, sin no more."

Christ the Shepherd

John 10:1-21

Jesus said, "I am the good shepherd." The Psalmist had caught a glimpse of this glorious fact. "The Lord is my shepherd; I shall not want." In the sheep country this figure is very beautiful and illuminating. The parable of the One Sheep Lost, while Ninety and Nine were safe, is apropos.

"I am the good shepherd; and I know My own sheep." We sometimes do not know where we are and what is about to happen, lost in the labyrinth of life, and perhaps out on the mountains wild and bare. We get mixed up with people of uncertain morals and dark designs. But listen. "I know my own."

"The hireling careth not for the sheep; but I am the good shepherd, and I lay down my life for the sheep." Jesus cares. "And none of the ransomed ever knew how deep were the waters crossed, nor how dark was the night that the Lord passed through, ever He found His sheep that was lost."

"He calleth His own sheep by name, and leadeth them out." Do we always follow when He calls us? Are we willing to give up our own notions of having a good time, and follow Christ without questioning? He certainly knows better than we do; and He has a right to our confidence, since He laid down His life for us. "No one taketh it from Me, but I lay it down of Myself."

"I came that they may have life, and may have it abundantly." The shepherd tenderly cares for the sheep that they may have life, and the very best possible. He takes no pleasure in seeing them suffer and go hungry and get lost. Christ is the "soul of kindness;" and so is God the Father. "He maketh me to lie down in green pastures. He restoreth my soul."

Christ the Messiah

John 10:22-42

For five centuries the Jews had been expecting the advent of their Messiah; and now they came to Jesus and said, "How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly." Jesus answered them,

"I told you, and ye believe not." The Messiah had come, the Anointed, the Christ.

Why had they not believed? Why did they persist in their rejection of Him? Why did they crucify Him? God's "peculiar people" had been chosen and guarded and trained for this very purpose of preparing the world for the Messiah, and of giving Him a welcome. Yet they were the most bitter of all nations against Him. Their pride of nationhood, believing themselves better than all others, kept them from accepting a Christ who was lowly, born in a manger, cradled in Nazareth, trained in a carpenter shop, and the Leader of twelve unlettered apostles. They would not believe on Him.

God's chosen people could not reconcile the two lines of prophecy of Isaiah 9 and 53. How could the "Wonderful Counsellor, Mighty God, Everlasting Father and the Prince of Peace" be also "despised and rejected of men, a man of sorrows and acquainted with grief"? They chose the one that suited their ambition and pride. The babe born in Bethlehem's stable could not be "the King of the Jews."

"The works that I do in my Father's name, these bear witness of me." "If I do not the

works of my Father, believe me not; but, if I do them, though ye believe not me, believe the works, that ye may know and understand that the Father is in me, and I in the Father." But they could not recognize true worth unless it was clothed in purple and fine linen.

"God is a Spirit." As the Son of God the kingship of Jesus was spiritual, absolutely independent of outward, physical, material trappings. Those in high places, clad in robes of state, refused to believe that their Messiah King would take upon himself the lowly estate of the common people and mix with the common people. "He is not our King."

Christianity all down the centuries has been trying to teach the people of earth that true worth reposes in character, rather than in reputation; and that true manhood and true womanhood shine all the brighter among the lowly. The great function of the Churches of Christ on earth is to exalt the inward Christian life and give to all an ambition to be Christlike. We, too, should glory most of all in doing the works of the Father. The Holy Spirit is given that we may succeed in this laudable endeavor. We, too, may be "kings and priests unto God," the Father.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

So many preachers mistakenly think that political, social, and current world-events are the things to preach from the pulpit; when we are all tired of such things, and in many cases know more about them than the preacher himself. Instead, we need spiritual thoughts which help, such as few men know for themselves, and instruction along religious lines, which of all things, the world knows so little, and needs so much. The preacher is a specialist in spiritual and Scriptural things.

Chapter 17—The Church in the Wildwood



HE next day was the Lord's Day. The services of the Lord's House drew Doctor and Mrs. Coleman's undivided interests. The best kind of intellectual culture is only possible in the mellowing sunshine of great spirits. The spiritual nature is the mighty conserving influence in effective knowledge. They were

both officers in the congregation: he being an elder; and she, a deaconess.

Harold, because of his hiking outfit and limited clothing supply, did not contemplate attendance at first. His home-training had been in an aristocratic church, where the tendency of the worshipers was to make the day an occasion for the display of finery and fastidious dressing.

But Mrs. Coleman suggested that at this season of the year, the congregation was largely villagers and farmers, many of whom gave small attention to the question of dress; and hence there was no reason for him to absent himself. "Besides," she added, with a charming twinkle in her eye, "I very much dislike to leave our tramp friend here alone, for no one knows what might happen to my preserves and sugar-plums while I am away."

So, through mixed motives, he went. He wished to please his new friends, and to re-

lieve at the same time a curiosity which was impelling. He found a seat well back in the church, and beside a man who appeared no better dressed than himself. He had been curious to see the church, and study the religious status of Nazareth. But he received a surprise as to each motive. In the first place the building was so much superior to what he had imagined. It was an up-to-date brick building, out of all rank with the size of the village, and the general plane of its life. But since it was the church-home of nearly three hundred students for much of the year, it must be on a scale to supply the needs of both the students and residents. The other surprise came when he discovered that the body of worshipers were independent denominationally, and identically like those at the church, corner of Hill and Circle. In other words, to give voice to it, this was one of Bettie's churches, with its communion and service very like those he had often found in "her church."

The sermon was delivered by a saintly Father in Israel. At first sight, Harold was much drawn to the paternal appearance and bearing of "Father Thomas," as the people lovingly called him, and who had ministered there for twenty years. But to Harold's sense of fitness, he decided that a man of his age ought to have been "placed on the shelf," and a virile, younger man, up-to-date and efficient, placed in his pulpit. But as he followed the discourse, he rapidly changed his mind. Several of the things he said were so new to Harold's accustomed sermons, that they started trains of thought in directions never perceived by him before. The sermon was upon "The Church in the World." After relating, briefly, the setting up of the church on Pentecost Day, and its enlargement shortly afterward; its institutions, ordinances, officers, purposes, he said:

"We have critics of the church who complain that it is so entangled with the world that some of its members are not to be distinguished from some outside the church. But I wish to state that the church could not fulfill the intention of Jesus, nor do the full work for which he purposed it, unless this was true. It is so much the desire of Christ that every human creature shall be saved, that he not only calls whosoever will to come into his church kingdom, but gives the poor creatures, weak and alone, who need the culture and training of God's people, the blessed chance to associate as members of the church with those who,—if any can,—will lead them into a full and more complete surrender to Him. But, like the parable of the Kingdom of Heaven, not every one

thus caught in the Gospel net is saved; for, when the judgment shall come, the unprofitable ones,—yes, even though members of the church—shall be separated from the others. It is not our duty to make this separation; it is God's. It is our duty to make disciples as Christ and the Apostles have directed, but afterwards we have no way to pass upon their Christian life other than to withdraw from them if they be openly disorderly. Our duty is to recognize the possible presence of those in the church not fully consecrated to Him, and to make a special effort in their behalf; that this teaching function of the church shall be carried out.

"And when we come to the Lord's Table, as we did a few minutes ago, it is not for us to judge who should or who should not sit with us. It is a personal relationship between ourselves individually, and the Christ alone. We have no right to say to our brother, 'You have sinned, and I will not sit at the table with you.' The door of forgiveness is always open to that erring brother; and who knows, but that in the fulness of time, he may rise into such relationship to God, as to be among the chosen; and who knows but that you, in your Pharisaic righteousness, may receive the condemnation you deserve, as did those of that kind in the days of Jesus? 'Many are called, but few are chosen; the first shall be last, and the last shall be first.' I wish we could get the sinner in the outside world to realize that we make no claims to having only perfect people in the church; and then they would understand that their foolish criticism of imperfect church-members is largely gratuitous.

"If the church in its membership could be absolutely perfect, it would of that very condition be set apart from a possibility of serving humanity and relieving the world's needs. The church is a divine training-school for developing spirituality, morals, and virtues, and the making known of Christ through his human experiences in his followers, by which means he can draw all men to his lifted-up self. It is the channel through which the Gospel shall be preached, and the field in which those heeding the Gospel message shall have a place to exercise and grow. Have a care, therefore, as to the judgment you pass upon some of the weak children of grace who have come into the church. Rather in the spirit of that humility of Jesus which would wash the feet of thy brother in service of God, exercise your own spiritual needs by helping to strengthen his spiritual needs. If the weak sister in the church has sinned against thee, or the headstrong brother has done thee an injury; first forgive

them in thine heart, for the reflection their sin has cast upon thee; and then try to put them into such realization and relationship of their sin towards God, that they may know that thou hast forgiven as wouldst thyself be forgiven. And so thou canst pray without fear of condemnation that part of the prayer which says, 'Forgive us our trespasses, as we forgive those who trespass against us.'"

Should Harold, then, judge Bettie or even the weak Helen? Could he, in his own imperfection, judge the motives and thoughts of their hearts? Should he, above all, criticise the church of which they were both members? Every feeling of hate died from his heart, and he realized that the blow they had dealt at the faith he had held in humanity, had not, after all, left a permanent scar. Could he be sure that the disgraceful night escapade in which he discovered Bettie might not bear an explanation? In his bitter disappointment of her conduct, and in the abhorrence awakened by the disreputable actions of her dearest friend, he had allowed his judgment to act without sufficient evidence. He realized that, now.

And why had he acted thus? And why had the discovery of her apparent shortcoming struck so deeply into his feelings? Why among all his friends did her face rise before him day and night? And why among them all did her actions so arouse him? As to love, he had never had any sentimental view of that passion, taking for granted that some time in all probability he would fall in love; since it seemed to be a human trait. His interests in Helen had never impressed him as a real passion; merely an interest that might have been flamed into tender feelings. He had never realized until this hour that the real feeling might have come unexpectedly, and that he had fallen in love with Bettie without knowing it. If so, he had been unjust to her in not having a more exalted confidence in her goodness. Well, he would think it out at some future time. But now, for the present, he would let thoughts of her pass,—if he could.

In the good fellowship of the afternoon, he was a part and fully enjoyed the jolly companionship of the good professor and the charming hostess. Still, thoughts engendered by the morning sermon, kept coming into his mind, so he spoke of them to his friends.

"I was very much impressed by the preacher this morning," he began. "Usually a man of his age is retired and a place made for a younger one. But, in his case, I never heard a more thoughtful and impressive sermon. It is the first case I ever observed of a man growing

steadily in his thinking, and profiting through his long life's experience until the accumulation of his many years blossomed out into a wisdom, a human touch, and a divine viewpoint of life which would have been impossible to a younger man. He spoke as one knowing the Book from cover to cover, reinforced by his knowledge of life through his own experience. So many preachers think that political, social, and current world-events are the things to preach from the pulpit; when we are tired of these things, and in many cases know more about them than the preacher himself. But your man this morning gave us what we need: spiritual thoughts which help, such as few men know for themselves, and a stimulation along religious lines, which, of all things, the world knows so little, and needs so much."

"You strike the heart of the matter," said Doctor Coleman. "Your analysis is correct. Father Thomas is the most virile speaker to students that I ever heard. His words find their weak spots, and the very strangeness of his ideas contrasted with those they come into contact with so much in their intellectual work, attracts their interest and attention. Religious instruction is something which few people get anywhere except from the pulpit; and if the pulpit does not give it to them, they go through life bereft of its influence. And then, in his personal touch with young life, his very presence is a benediction, and his counsels like those of a father. Our students reverence and love him; and take their troubles to him in perfect trust and freedom, knowing that nothing is trivial or unimportant in his sight. His advice is as the wisdom of the ages."

And with the subject this introduced, Harold had many questions to ask concerning this new-found aspect of religion. The good doctor and his wife were students of the Book of Books, and knew the great burden of the age was to get to the foundation elements of the religious life which the times so much need. In this day of wide intelligence about many things, there is a painful dearth of intelligence of things religious. The whole Book became a new storehouse of rich spiritual truth to Harold, as these good people unfolded to him the way of the Lord more perfectly. He had, from infancy, been a perfunctory believer in the teachings and practices of religion as reflected in his home and ecclesiastical atmosphere; but now his heart burned within him as he beheld Jesus parting the mists of tradition and breaking the chains of ecclesiastical customs, to stand forth as the Light of the World.

That night, the aged minister preached upon

the doctrine which grew out of the exposition of a chapter of Acts. He was a man of courage, as well as wisdom, and he told plainly and without offense the doctrinal relation of the important event described in the chapter. Harold found himself wondering why in all his experience he had found so few men who told the plain Scriptural facts without covering the truth with bare generalities, which left the soul but shadow and uncertainty. Here was a man who left every statement plain. Scripture was the Word of God to him, and God did not waste time in mere generalizations, but gave the truth plainly and emphatically, as the message to a sin-cursed and dying world. It is only man's accretions that piled up on plain doctrine, make it vague and uncertain. Preachers who properly interpret the Bible by showing how it interprets itself exegetically, never grow old or lose their vision. They attract hearers and their flock increases numerically, while the merely intellectual speak to waning and shifting congregations and their spirit of evangelism dries up and blows away.

Harold realized that he was in touch with real worship, and a great ocean of unexplored religious experience opened before him. He began to see that formal profession, a blind obedience to certain requirements, and a ceremonial method of attachment to a religious order was not real Christianity. A real religion went deeper than that. It struck its roots into the deeper feelings and emotions of the soul. Unless ceremonials had a deep spiritual meaning they were empty forms; but if they had the proper relation to the life of the soul, they were powerful adjuncts. His denomination had never emphasized anything that got below the intellectual and into the very heart of man. Doubtless, there might be individuals who had come into this attitude, but they were rare.

At first, he decided that this experience could be his even though he remained in connection with his previous denomination. But, immediately, he knew otherwise. There were differences in religion. One religion is not as good as another. It is the duty of any honest man to seek the best, the permanent, and that which appeals to him as being most in conformity to the teachings of Christ and His Apostles. This insignificant and almost unknown people had that which he had found nowhere else. It was his right to grasp all it opened for him. No religious attitude had ever so completely satisfied his conscience before. The quest of the unsatisfied weeks of wandering was before him to be accepted and realized. He must let the

Spirit of Christ speak rest to his soul. What if this people had no denominational name nor standing? What though they were unknown to the world, and the simplicity of their worship had made little impress upon the fashion of the times? There was a heart-freedom, a peace here, that appealed to him as the most precious religious experience possible.

The preacher, unexpectedly to him, concluded by giving an invitation for any one desiring to connect himself with this body of believers to come forward. A young man went in response as the concluding song was being sung. Then a young girl. Following their example, Harold did likewise, and willingly confessed to the single request exacted as to the deity of Jesus Christ. Then, in conformity to the New Testament practice, they obeyed Paul's teaching and came into his commendation when he said, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

Back at the bungalow, and talking over the events of the day, they were surprised by the coming of the minister. He had taken an immediate liking to Harold, and could not rest until he had rejoiced in the happy events of the day and come into closer fellowship with this young disciple of their Lord. And, when after an hour of happy communion, he finally took leave, it was signalled by a brief prayer that the life so consecrated to the cause of Christ, might be acceptable in his good sight, and led by the Spirit into the greatest service and usefulness that his talents fitted him for.

The next morning Harold awakened early, just as the gray of the dawn was at its deepest. He arose and dressed, and went forth to meet the day. To the east, there arose the scarlet shafts of the coming king. Glorious bars of light sprang up across the sky, and through these the radiant messengers of the earlier dawn came speeding on their arrowy way,—scattering the ghostly vapors, forcing back the gray curtains, and waking the hill-tops with a kiss. And then the golden gate opened, and the king came forth as a mighty conqueror from his night of rest; with gilt, and glory, and the flashing of a million spears. He grasped the last shadow of night, and plated it with brightness,—and it was day.

And on this day, Harold returned to Metropolisville. But that autumn he came again to the beauties and spiritual wealth of Nazareth, matriculated in the college, and entered upon the happiest school life of his whole experience. It was not much in the way of help-

ing forward his engineering preparations; but he realized that the greatest happiness in life is to be derived from the conscientious pursuit of a great purpose. And the great purpose in life is to fit one's self into the plans and purposes of God.

How happy is the arrangement of the Divine fitness of things that we do not know the future result of the words we speak or the things we do. While it might be a safeguard to us at times, it would make us very unhappy at others.

Chapter 18—Can the Fallen Rise?



RUE to her promise, Bettie came every day to see her new friend, Mrs. Hudson, and both became very attached. In the lily soul of Bettie, Mrs. Hudson reveled, as in the mystery of a perfect flower; while Bettie found in the reminiscences of her friend, a fascinating fairyland of the long ago. Memory is a magic wand, which waved but once above the broad ocean of the past, will cause it to narrow to a tiny rill, that even an aged, infirm child can step across.

And so the pure and helpful service of the young girl, and the wisdom and keen insight of the older woman, found the elements of a friendship which lasted as long as the latter remained on earth. To her, Bettie poured out the secrets with which her absence from her own mother had burdened her. Her faithful interests in the missing Helen, the sore doubts and perplexities of the teachings she had received, and the pain of an evident misunderstanding with Harold, all contributed to her sore need of counsel and advice. She was deeply pained at the attitude of Harold, whom she had come to look upon as one of her most cherished friends. She rarely called him up in her mind, without insistently from the unknown mysteries of the air, there seemed to come the words of Helen, "He is in love with you, Bettie, but he does not know it." Evidently, Helen's supposition was groundless.

All too soon for this friendship, but none too soon for the opportunity it brought of going back to her own dear mother and idolized father, the year at West Hill drew towards a close. Her father could contain himself no longer, but came on the day before, that he might relieve her of every petty detail of her packing, and arrange for the homeward trip. Her old loved tone of voice as she welcomed him brought tears of joy to the eyes of the strong man, as he clasped her in his arms after

the long year which had been an empty void, and which only her precious self could fill. Sumnerville was not an inaccessible distance from the university city, but both Mr. and Mrs. Marshall had spent most of the winter in Mexico, where some of his investments required for the time being a personal supervision.

And as the happy girl once more took her place in the household, the home church, and the circle of her friends, she appreciated, as never before, the blessings that had been hers. She went with renewed zest to the duties which her relationship brought to her. It seemed as though the Bible school rose to a higher plane; when, as she said, she "put her shoulder to the wheel." The music of the church took on a new richness through the beauty of her consecrated voice. The sick, too, renewed hope as she ran from one suffering home to another, counseling courage and Godly hope to wracked body and dispirited mind. What a great glory would envelop this sordid earth if every student who has enjoyed opportunities for added serviceableness from a year at college, would re-enter her home and church circles with not only the old spirit of helpfulness, but with the added powers brought through her preparation. How sad, that not one in a hundred comes back content to re-enter the seemingly small field for her efforts. And how many losses there are, that through this neglect, the greater field hoped for, never opens in the service of the Lord and His creatures.

Far too often, the student returns from college with his faith shattered through the teachings of the Mugglesleys of the world. The church is beneath his consideration. The call to service but an empty phrase. Already his spirit is enchained by the materialism that exalts the secular into the great position in his life. The greatest device of Satan to gain the following of the young, is to enthrone the idea that the religious in our nature can be normally separated from the secular.

But in Bettie's happiest moments, there came a dull shadow as she thought of the misguided Helen. She went often to the sorrowing mother, to console and weep with her; for the erring daughter had crushed the good mother, whose all she was, and whom she had so faithfully tried to rear and nurture in the admonition of the Lord. Helen's shortcoming had come to her, and Bettie candidly told her all she knew of the girl, for she realized that no reservations would avail if the mother's heart and love would profit in reclaiming the erring one.

But the hardest thing to bear was the evident satisfaction of Helen's father at the turn

affairs had taken. To him, the real heart-purity of Helen was so much a matter taken for granted in his thoughts, that he only looked upon her changed attitude as the reward of a long-cherished hope that she might become more "modernized" and take an interest in the things which, as he said, "belonged to her station and circle in life." And so he had no misgivings, and laughed at his wife's sorrowing outlook. It was through him that the summer vacation with his sister in the west had been arranged. He rejoiced that Helen would have the advantage of her aunt's social experience in moulding the girl into a fit creation for the social life upon which she was to enter. That her character was blasted, and likely to suffer still more was a matter of small concern to him; as he took the attitude that girls must do like other girls, even if they were accused of moral delinquencies, on the part of busy gossips who knew no better. To him, Helen was above any immoral practices, and if slandering tongues claimed otherwise, it was the inevitable price that modern progress must pay to a static social inertia.

And so, when Helen quietly and unexpectedly appeared at her old home in August, refusing to have any part in the great social affairs of the community, and announced that she was going back into exactly the same field of associations she had formerly held, her father was disappointed. But to Betty and to Helen's mother came the happiness of hope. Helen was a changed girl. She had lost much of the winsomeness and happy-faced beauty of her girlhood. There was a pain in her eyes that had never been there before. At times, except for the evident breakdown of her health, she was as hopeful and cheery as ever. At other times she sank into the deepest abyss of melancholy. It was a puzzle to her mother and to Bettie, so much so, that Bettie remonstrated with her one day.

In reply she said, "Bettie, I have truly reformed. I am going to be a good girl and try to return to my old self, and by your help get back also to the old faith and religious beliefs. But this is a hard struggle. I have given up all my vices,—yes, that is what they were, and you need not shudder so when I call them by that name. I have given them all up, but there is one habit which I lately formed, that I must keep for a while; for, through it, I am fighting the others. As soon as they are overcome, I shall throw this one aside. I may have to take a treatment in a sanitarium for it, but it is not firmly fixed and can be overcome. It is this habit which causes my lapses

and delinquencies at times, so do not be alarmed." Bettie did not have the experience which would have taught her, nor did Helen enlighten her, that the new habit was the use of a narcotic; and that her periods of depression were the times when the effect of the drug had lessened, leaving her in the depths of remorse. Nor did she know that her buoyant, hopeful periods were those when the insidious narcotic was stimulating her to rosy dreams of a glorious future.

And Helen seemed to make a brave effort. She took her old place in the Bible school, and listened to the sermons of Brother Jones with an interest which might betoken the faith of her olden time. But she found that the materialism of her West Hill teaching had shattered forever any possibility of a return to the old faith. Still, she hoped for a shadow of the old, even if the substance itself was denied.

"Oh, Bettie, my dear friend," she confided one day. "You are all I have to save me. I am going back to West Hill another year and try to redeem myself as a student, and as a girl of respect and character. I shall need you as never before. You must go back with me; will you?" And Bettie, out of the depths of her sacrificial soul, answered, "Yes, Helen; I will willingly go into the very jaws of death to save you."

She started, as she realized what she had said. The words were so nearly those Mrs. Hudson had painted as characteristic of the girl whom Harold would love. But the heroic little creature did not see forward in the spirit to a time when her promise was to be so nearly verified. How happy is the arrangement of the divine fitness of affairs that we do not know the full result of the words we speak or the things we do. While it might be a safeguard to us at times, it would make us most unhappy at others.

So the September days again found the two friends at Ivy Hall, installed in their former rooms, and welcomed by old friends. It was a new matron whom they found, and none of the more intimate of Helen's former friends were back except Allen. Most of them had gone on in the course upon which their feet had started. As Helen inquired after these, she shuddered more than once, at the fate which had befallen some of them. Murder, suicide, degradation, sin, misery, death, insanity. Martha, especially, had run her course very rapidly. Her degradation and untimely death was an awful shock, and Helen promised Bettie more faithfully than ever that it was a lasting warning to her, and that she would exert every

ounce of her strength to redeem herself from the fate which threatened her.

And Bettie hoped the terrible lessons would be effective. She had come to have much faith in Helen's ability ever since an episode which had transpired in the late summer, after her return from the west. It was after this wise:

In the Bible school Bettie had a class of girls of that intractable age from twelve to seventeen. Their giddy flights and apparent lack of regard for refined behaviour had worried her at times to the point of tears. One day she missed one of her favorite pupils, and upon inquiry was shocked to find that this particular girl had sent word that she would not come to Bible school any more, as she was getting too old for it, and proposed to spend her Sundays in more pleasant ways. After a lot of questioning, she learned that the girl had gone with a group of others of her age upon a Sunday excursion to a park where Sunday dancing was permitted. The next day Bettie called at the girl's home, and tried to talk with her about the abandonment of her old life and the dangers she was facing in the new.

"Aw, Miss Bettie!" the girl rejoined. "The girls I go with are all nice girls. All the nice girls are not in the Sunday school by any means. We had such a fine time yesterday; I never enjoyed myself so much before. I will come to class next Sunday to please you, but will not promise to attend as regularly as I used to." And so Bettie departed with the problem sore on her heart.

In her worry, she told Helen of the occurrence. Instead of receiving it in lassitude and unconcern, as she expected, Helen sprang to her feet, and, like a tigress, stormed up and down the room, but did not explain herself definitely. Finally, she grew more self-possessed, came to Bettie and threw her arm about her shoulders.

"Bettie," she said, excitedly. "Now is that girl's turning-point in life. Unless we can save her now, she is lost. I know! I have seen it too often; and I have experienced myself what it means. I will save her! She does not realize the step she is taking. I will see her!" And, leaving Bettie alarmed at the strange behavior, but hoping that some good might come of it, she waited in trepidation for her return.

She came back somewhat quieted. "I think the worst is over," she said. "I had an earnest talk with her; and she will not go that way again."

And so it proved. Bettie found a very thoughtful, repentant, docile little girl waiting

for her after class the next Sunday. "Oh, Miss Bettie," she sobbed. "I am frightened to death! Miss Barnes came to see me the other day, and I just hate that girl; I do! She told me the most terrible things. I did not know what was starting to do with my Sunday excursions and dancing, but I do now. I shall never dance another step so long as I live; and she made me promise to come to Sunday school every Sunday, and never to do anything that I would be ashamed to tell you about. I know she told the truth; but I hate her for it! I did not know that such terrible things existed in the world. I am frightened stiff, every time I think of it."

And the warning was sufficient. The girl never stepped aside afterwards from the path of perfect maidenly modesty and decorum. She told her classmates some of the dangers too common for the thoughtless footsteps of our young girls; and they came, many of them, to talk these problems over with Bettie. She, thus taken into their confidences, realized in her own innocence the dangers of the world, and in her own goodness and spiritual discernment counseled them wisely and well. In fact, many times in the years that followed, some of these girls in the perplexities thrust upon them wrote their sad little experiences or unburdened the sadness of their hearts to Bettie, who never failed to respond with letters which were the balm of healing to their struggling souls. To teach the right,—an act small in itself,—may become an influence almost too large for eternity to hold. What a bounteous crop will the judgment record due to a single seed of a good word spoken, or a good deed performed.

This episode gave Bettie renewed hopes in the reclamation of her friend. If Helen could have taken Christ fully into her life, and let Him complete the hoped-for reformation, all might have been well. But the dangers of our educational contamination were again to undermine her slowly returning faith; and more completely than ever. The wreck and ruin not only swept Helen down, but threatened to engulf Bettie as well. Biology is not the only class in which a student is likely to meet with the teachings which strangle faith, since there are other studies even more dangerous.

In arranging their studies for the year, Bettie made a fatal mistake. It was a long time before she could forgive herself for this error. She recalled that Doctor Moss, in the great sermon she had heard that night in Harold's church, had talked very eloquently concerning the part that modern social ideas and practical social

methods were doing in the saving and regeneration of the race. In fact, he left the indelible impression that modern social methods were succeeding where the church itself had failed. Now, in the light of this, it was evident to Bettie that the church influence in Helen's life was almost insufficient; and it occurred to her, that a study of the new sociological problems and workings in a class under a capable instructor might help Helen in her formation. And so they elected Sociology one of their studies.

The professor in this subject was Doctor Norton. Like most of the faculty, he was a man of ability, and selected from the world's best because of his attainments in the special line to which he was taught. And like most men of that status,

he was a narrow specialist, who had never obtained sufficient breadth of scholarship to be free from the limited generalizations which such minds invariably produce. To most students he proved so abstract as to rob the class of any vital interest in our fellow-man which the proper teaching of the subject ought first of all to encourage. He was far more interested in speculating about the mythical origin and evolution of social institutions than in an honest consideration of the institutions themselves. As a result, some of the students had shortened up the appellation, Doctor of Sociology into "Doc. Soc.," the alliteration which had always clung, and was the name by which he was referred to about the campus.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Quotations from Huxley

IT was a good many years ago that we read Huxley's famous "Lay Sermons, Addresses and Reviews." Recently, however, having been challenged to prove that certain current alleged quotations from him and other scientists were genuine, we secured Huxley's book above mentioned, and re-read it.

Well, if we have not found the exact quotation that has been challenged, we have found a number of statements that amount to the same thing, and that are even more anti-Biblical. The censor may look up our quotations to his heart's content. He will find the first in the above-named volume, beginning with the thirteenth line from the bottom of page 278. The edition is that of 1871, published by D. Appleton & Company, New York. Huxley was trying in this chapter (Chapter II, Mr. Critic) to uphold Darwin's theory set forth in his "The Origin of Species." Now for the quotation:

The myths of paganism are as dead as Osiris or Zeus, and the man who should revive them, in opposition to the knowledge of our time, would be justly laughed to scorn; but the co-eval imaginations current among the inhabitants of Palestine, recorded by writers whose names and age are admitted by every scholar to be known, have unfortunately not yet shared their fate, and even at this day, are regarded by nine-tenths of the civilized world as the authoritative standard of fact and criterion of the justice of scientific conclusions, in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-

barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of Science into the old bottles of Judaism, compelled by the outcry of the same strong party?

It is true that, if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though, at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science; and to visit, with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade Nature to the level of primitive Judaism.

Now, compare this quotation with the alleged quotation from Huxley in the February number of this magazine (p. 106, bottom of the second column): "Evolution, if consistently believed, makes it impossible to believe the Bible," which our critic has called "spurious." Is there any essential difference between the two statements? Indeed, is not the latter simply a brief summary of the former? If there is any difference, the genuine quotation which we have given directly from the pages of Huxley's book is much more drastic and ungenerous

than the alleged quotation. Notice the latter part of our quotation—"to degrade Nature to the level of primitive Judaism." That means that the first chapter of the Bible is a degradation of nature, or at least gives a degrading account of the origin of the natural realm. Nothing could be more plainly a repudiation of the Biblical account of creation. Remember, too, that all through Huxley's book of "Lay Sermons" he advocates evolution; therefore it follows that Huxley's real self-elected position was that "evolution, if consistently believed, makes it impossible to believe the Bible."

We have not, however, given the above quotation in lieu of the one that has been questioned, for we are still in search of that particular statement.

On page 279 of Huxley's "Lay Sermons," where he is speaking of "philosophers" (see page 278, beginning of last paragraph), he offers these gentle (?) remarks:

Such men have no fear of traditions, however venerable, and no respect for them when they become mischievous and obstructive; but they have better than mere antiquarian business in hand, and if dogmas, which ought to be fossils but are not, are not forced upon their notice, they are too happy to treat them as non-existent.

There can be no doubt here that Huxley, in speaking so contemptuously of "traditions however venerable," was aiming at the Bible, and covering with scorn those who accept that sacred Book.

Further on in Huxley's work (pp. 279-286) he presents an elaborate argument against the doctrine of "special creations."

A phenomenon is explained when it is shown to be a case of some general law of Nature; but the supernatural interposition of the Creator can, by the nature of the case, exemplify no law, and if species have really arisen in that way, it is absurd to attempt to discuss their origin (p. 282).

There, then, goes the Biblical doctrine of special creations. Further down on the same page (speaking of man's ignorance of the resources of "natural causation"), he observes:

Till we know them, any hypothesis is better than one which involves us in such miserable presumption. [This scornful remark refers to admitting God into the natural realm as creator. It is such miserable presumption.] . . . But the hypothesis of special creation is not only a mere specious mask for our ignorance; its existence in biology marks the youth and imperfection of the science. For what is the history of every science but the history of the elimination of the notion of creative or other interferences with the natural order of the phenomena which are the subject-matter of that science?

Then he proceeded to cast contemptuous reflections on some of the direct teachings of the Bible, which he thought were outmoded by the

progress of natural science. If that is not setting up evolution in direct opposition to the Bible, what is? Note again (top of page 286).

In fact, when the mind has once admitted the conception of the gradual production of the present physical state of our globe, by natural causes operating through long ages of time, it will be little disposed to allow that living beings have made their appearance in another way, and the speculations of De Maillet and his successors are the natural complement of Scilla's demonstration of the true nature of fossils.

Is not that putting evolution over again in the Bible? Everything, even the advent of life is attributed to "natural causes." Nothing is to be explained in "another way."

And what about purpose in the realm of nature? Huxley held that it was ruled out by the Darwinian theory of evolution:

That which struck the present writer most forcibly on his first perusal of the *Origin of Species* was the conviction that Teleology, as commonly understood, had received its deathblow at Darwin's hands (p. 301).

Then he goes on to try to prove his proposition. Paley's argument has lost its force through Darwin, he declares:

For it would be demonstrated that an apparatus so thoroughly well adapted to a particular purpose might be the result of a method of trial and error worked by unintelligent agents, as well as the direct application of the means appropriate to that end by an intelligent agent (p. 302, near the top). Hence, Darwin has rendered the most remarkable service to philosophical thought, ever (p. 303, last two lines).

Yet on the next page (near top) he seems to contradict himself and makes the case obscure by saying: "The apparently divergent teachings of the Teleologist and the Morphologist are reconciled by the Darwinian hypothesis."

That cannot be true, for, according to Huxley's statements, anything that is worthy of the name of teleology is cancelled by the Darwinian method of accounting for organisms by chance variation and by trial and error working by "unintelligent agents" (p. 302).

In this same book (p. 340) we find one of Mr. Huxley's best-known and most characteristic statements:

I protest that if some Power would agree to make me always think what is true and do what is right on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it from me.

That simply means that Mr. Huxley would rather have been a good and happy machine (yes, a regular "Robot") than a free man.

gent, capable of building an ethical character in his own behalf. It also proves that he had no real conception of moral freedom. Afterward, inconsistently enough, he declared that materialism of itself is not sufficient to account for the facts of consciousness, and admits, with Descartes, "that our knowledge of the soul is more intimate and certain than our knowledge of the body" (p. 340, and read on to the next page to get his full statement).

It was evidently difficult for Huxley to discuss any subject without sooner or later giving "dab" to some tenet of the Christian faith, which he sometimes caricatured.

The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him skepticism is the highest of duties; blind faith the one unpardonable sin. [Read the rest of the paragraph to this statement.] The man of science has learned to believe in justification, not by faith, but by verification (p.18).

Compare that with Paul's teaching (Rom. 8:1): "Therefore, being justified by faith, we have peace with God through our Lord, Jesus Christ." Can anybody doubt that Huxley was driving at this Pauline passage? This Huxleyan statement amounts to the same things as the alleged quotation on page 106 of the *CHAMPION* for February, 1926, which has been previously given. Moreover, to scoff at justification by faith in Christ is to call in question the honesty of millions of Christian people who have had the experience of it as a fact. It is to reject the central tenet and experience of Christianity itself. It is the rankest kind of infidelity, no matter who is guilty of it.

If Mr. Huxley did not say what was attributed to him in the February number of this magazine, he certainly said many things that were just as hostile to the Bible and Christianity. We shall now select a number of quotations from Volume V of his *Collected Essays*, its specific title being "Science and Christian Tradition." The page numbers all refer to that volume. His use of the word "Tradition" in the title gives an index to his attitude toward Christianity, for it is part of the ringo of the negative Biblical criticism. In his whole book, indeed, he takes the position of the destructive Biblical critics, and also that of Mrs. Humphrey Ward in her liberalistic novel, *Robert Elsmere*. Note these Huxleyan pronouncements:

If a man can find a friend, the hypostasis of all his hopes, the mirror of his ethical ideas, in the Jesus of any, or all, of the gospels, let him live by that faith in that ideal. Who shall or can forbid him? But let him not delude himself with the notion that his faith is evidence of the objective reality of that in which he trusts. Such evidence is to be obtained only by the use of the methods of science,

as applied to history and literature, and it amounts at present to very little (p. 244).

This citation means two things: 1. It denies the validity of the Christian experience of the living presence and reality of Jesus Christ; 2. It denies the historical basis of Christianity, and by that very token puts our Lord into the class of legendary or mythical characters. If that view does not undermine Christianity, what does?

Again, Huxley asserts, "without the slightest fear of refutation, that the four Gospels, as they have come down to us, are the work of unknown writers" (p. 220). He avers that we "know absolutely nothing" of "the originator or originators" of the narratives of the first three Gospels (p. 222). Hear him again:

I am of the opinion that there is the gravest reason for doubting whether the "Sermon on the Mount" was ever preached, or whether the so-called "Lord's Prayer" was ever prayed, by Jesus (p.272).

Then he goes on to give his reasons for his views, basing them on the teachings of the radical New Testament critics (pp. 272-274).

Mr. Huxley was willing to believe that Christ was crucified; but note what he says of the subsequent events:

But if Dr. Wace means, as I suppose he does, that that which, according to the orthodox view, happened after the crucifixion, and which is, in a dogmatic sense, the most important part of the story, is found on solid historical proofs, I must beg leave to express a diametrically opposite conviction (p.278).

Then note as he proceeds what he does with the gospel narratives (pp. 279-282). The gist of his argument is this, that our Lord survived His crucifixion, and, while still living, was removed to the sepulchre; then was taken out of it on Friday or Saturday by Joseph of Arimathea, and recovered sufficiently to journey up into Galilee and meet His disciples there by previous appointment. Mr. Huxley admitted that he was prepared to believe that much; but he added, "On what grounds can a reasonable man be asked to believe more?"

Well, all we have to say is, that such a treatment destroys Christianity. If Christ did not die and rise from the dead, He deceived His disciples by making them believe that He had. Thus Huxley proved again and again that he did not accept Christianity, and therefore his theory of evolution was at the basis of his rejection of the Bible.

His treatment of Paul was more than scornful; it was shameful. Read it (p. 282):

According to his own showing, Paul, in the vigor of his manhood, with every means of becoming acquainted at first hand with the evidence of eyewitnesses, not merely refused to credit them, but

"persecuted the church of God and made havoc of it." . . . Yet this strange man, because he had a vision one day, at once, and with equally headlong zeal, flies to the opposite pole of opinion.

If Paul was such a flighty character as that, Christianity is cancelled, for he wrote almost, if not quite, half of the New Testament, and gives us the fullest exposition of the basic doctrines of the Christian faith. Do you see what the Huxleyan attitude toward the Bible meant?

We have just gone through another of this agnostic's volumes, the one entitled *Science and Education*, published by P. F. Collier and Son, New York. It contains a preface by Huxley. We shall not weary the reader with further quotations. Go through the book, and you will find that, no matter on what theme he spoke or wrote, he embellished his productions with frequent flings at the Bible, the church, "ecclesiastical authority," and many of

the doctrines of Christianity. His first chapter contains an almost fulsome eulogy on Joseph Priestly, the leading Unitarian of his day, and an exceedingly militant one. Huxley tried to defend his hero against all his opponents, and thus aligned himself against orthodox Christianity, even while he did not accept Priestly's theological views. But Priestly, although he constantly assaulted orthodox Christianity, was a saint and a hero in Huxley's eyes; while those who opposed him were always base "persecutors." Thus Huxley proved himself a partisan. In all these essays by the arch agnostic the Christian church is blamed for the lack of progress in science and education. In this way Huxley proved over and over again that he held in fact, if not in exact words, that "evolution, if consistently believed, makes it impossible to believe the Bible."

The Evidence more Con Than Pro

SUCH is our impression upon reading further in Professor Leo S. Berg's "Nomogenesis," which received some attention in the March number of this journal. There are more evidences against evolution than in favor of it, the advocates themselves being witnesses, and that of their own accord.

For example, Dr. Berg does not believe that all plants and animals are derived from one original stock. In fact, he holds that the phyla, classes and orders have developed from "several original forms." Listen to this: "Organisms have developed from tens of thousands of primary forms" (p. 406). Our author cites many facts—or what he regards as facts—in support of his thesis.

One cannot help wondering how all those tens of thousands of primary forms originated. Did they just happen to come along? Did life evolve from dead matter? Somehow, we cannot avoid the conclusion that Dr. Berg's view comes very near agreeing with the Biblical doctrine of creationism. Heretofore the evolutionists have scouted and flouted the idea that God might have originally created many different germ-plasms each to reproduce "after its kind." Now comes along a tall scientist who claims that there were "tens of thousands of primary forms." The word "primary" certainly means first. Therefore they must have been the very first living forms. Then the patent question arises and will not down, How did they come into existence? Science has no answer. Then we Biblical believers have a right to believe that

God created them, and no one has a right to scorn our belief, seeing that no one can produce another view that is either adequate or reasonable.

It is of thrilling interest to the Biblical Christian to note how positively Dr. Berg discounts the so-called evidences from paleontology—that branch of geology which treats of fossil remains. He observes:

It is truly remarkable that paleontology in no way displays transitional forms between phyla and classes, and, possibly, not even between orders. Thus we are ignorant of transitional forms, not only between vertebrates and invertebrates, fishes and tetrapods, but even between cartilaginous and higher fishes." (We quote exactly except that we omit the hard scientific names.) "In spite of a wonderful affinity between reptiles and birds, no transitional forms between them are known hitherto. But it is none the less surprising that the deeper our knowledge penetrates into the domain of fossils, the further back recede genetic interrelations, which, as it were, ever elude our grasp. True, we know a number of groups that exhibit in their structure an intermingling, as it were, of peculiarities of two different orders or classes, such groups as are generally alleged to be transitional." Then he mentions a few such cases in highly technical terms, and continues: "But a more careful examination reveals that in all these cases terminal branches of evolution are represented, and not the transitional links so eagerly sought for" (pp. 346-8).

Here the very heart of the theory of evolu-

on is cut out. If there are no real transitional forms to be found in all the geological records, the very first evidence for the hypothesis is missing. That various species breed true to form we see on every hand in nature today, and the evidence of geology points to the same fact; but it is the forms through which one species was merged into another that are absolutely needed to prove evolution. As long as these "missing links" are missing, evolution remains in a very hypothetical state, and no man has a right to insist on teaching it as an established scientific dogma.

Our author, though himself a professed evolutionist, cites still further counts against the theory as it is currently held. It must be that common honesty impels him to make these concessions:

"On the whole, it is difficult to imagine an organism in which the characters of the monocotyledons and the dicotyledons might be combined."

Yes, just try to imagine a vegetable form which is intermediate between a plant that begins with one cotyledon and another which begins with two cotyledons. Thus on this one point we see how uncertainly evolution dangles. Our author proceeds:

"This is one of the cases frequently occurring in the history of phylogentic constructions: In our endeavors to trace the phylogeny of two groups we often fail to find any transitional forms in the fossil state between the two, and

therefore are induced to resort to the creation of ideal ancestors, to which we are obliged to attribute either diagrammatic, pale and lifeless characters, or such a combination of features as, by embracing all the characteristic properties of both groups, precludes thereby the very possibility of the existence of such primogenitors. Such is actually the case with the imaginary 'protanthophytes,' on which the characters of both monocotyledons and dicotyledons have been lavished" (p. 210). Then he cites two scientists, Arber and Parkin, who agree with his view, "and affirm that there never existed on earth such a primordial angiosperm, all the organs of which were equally primitive."

Just for a moment try to imagine an intermediate form between any two distinct classes of organic forms. Try to think what it would be like. The fact is, as far as we know, it could not exist at all, because, as we see species today, all their parts are organized to fit together and correlate so nicely that each organ in its precise present form is necessary to the very existence of each kind of creature. There, for example, is the bird: Could its gizzard keep the reptile alive? Or could the stomach of a reptile preserve the life of a bird? We know that such things are impossible. Then try to imagine a transitional form of digestive apparatus for an imaginary intermediate creature. Yes, the whole evolutionary theory is simply dangling high in air—in the imagination of its exponents.

Reviews of Recent Books

Was Jesus An Historical Person? By Elwood Worcester, D.D. Oxford University Press (American Branch), 35 West 32d Street, New York. \$1.25.

In these days when a number of writers who are either Modernists or outright infidels have been trying to revive the old mythical theory of Jesus, such a book as this is most opportune. It ought to be read by all persons whose faith in the reality of Christ may have been weakened. Of course, such an infidel as Joseph McCabe and several other infidel writers of his sort, have simply fallen back on the works of Drews and Kalthoff, and therefore have produced nothing new and original. But, even so, in spite of the fact that these mythologists were adequately answered by Dr. Tisdall and others some years ago, some people may be disturbed by their presentations. The antidote for this skeptical state of mind is Dr. Worcester's timely and effective volume. He answers Jensen, Kalthoff, Smith (W. B.), and Carpenter. Some

new material has been found in the works of Josephus, whose genuineness no one has a right to question, which bears unequivocal witness to the historicity of Jesus. This new matter is presented by our author. The book consists of two parts, the first dealing with "The Witness of Enemies," the second with "The Witness of Friends." In both cases the testimony cannot be impeached. We are glad to note that the Oxford Press, which does not always publish strictly evangelical books, has put its imprint on this valuable contribution.

Genesis Versus Evolution. By Reginald Cock, M.R.C.S. Elliot Stock, Publisher, 7 Paternoster Row, E. C., London, England. \$1.00.

Too many books like this one cannot be circulated in these piping days when literature galore comes from the press advocating the static dogmas of the evolutionists. When men like Bishop Barnes connect the theory of man's descent from monkey-like ancestors with what

he calls "civilized progress," it is time for men like this acute author to point out the crudeness and unscientific character of the said theory. While Mr. Cock accepts the Biblical teaching, and shows again and again its agreement with facts over against vain speculations, yet he is especially cogent in setting forth the inadequacy of evolution to account for the most important facts of the cosmos. A theory that leaves so many unfilled gaps surely cannot rightly be termed scientific. Both science and philosophy demand an adequate cause for every effect. You remember how Dr. Conklin lately depicted the so-called "genealogical tree," in order to set forth the evolutionary theory in picturesque form; and others have followed him. But our author shows that Professor A. C. Seward, of Cambridge University, England, recently wrote as follows: "The present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches;" also: "A student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves" (*Nature*, March 8 and April 26, 1924). Note this from the author: "If we take the eye of the higher animals, we become amazed to find an almost identical structure in the cuttlefish, which is really a mollusk. Its eye has all the parts found in the human eye" (p. 25). How will evolutionists account for that fact? They cannot. Special creation alone can do that. Thus Mr. Cock shows most successfully that Genesis gives a better and more adequate explanation of the world than does evolution; hence it is really more scientific.

An Outline Introduction to the History of Religion. By Theodore H. Robinson, M.A., D.D. Oxford University Press, London, England.

We regret that we cannot give this book a favorable notice. An author who undertakes to write a "history of religion," and then begins with the "proto-religion" of a brute-man who has no religion, and thinks that from such a source the monotheistic religion of Christianity can be evolved, surely must be suffering from some kind of a hoodoo. Just think it through, kindly reader, and then say whether our language is too drastic or not. And if God put Himself into that kind of a crude and gory process in order to give to man a high and holy religion, one would hardly feel enough respect for Him to write the pronouns referring to Him with a capital "H." We do not know whether Dr. Robinson is a Christian believer or not; but he ought to be, for he has D.D. attached to his name and is a lecturer on Semitic

languages in University College, Cardiff, Wales. So we would kindly remind him that the Bible, which is our only authentic source-book for Christianity, tells us plainly that religion began with Adam, who was created in the Divine Image and placed in the garden of Eden. Does not Dr. Robinson believe that narrative? Does he say it is unhistorical and mythical or legendary? In reply we aver with all our might that there is not a single historical record in any of the libraries of the world that goes back to an ape-man who had no religion whatever. On the other hand, the Bible is an historical book; and therefore we have an historical record brought down through the ages, of the religious status of the first man. Our author acknowledges the exalted ethics of Christianity. While we are glad for that acknowledgment, it simply proves the author's inconsistency; for such morality never could evolve from a non-moral source. We hope that a competent scholar will write a real history of religion—one that is not shot through and through with the unproved theory of evolution.

The Man Christ Jesus: A Meditation on His Life and Death. By John Bloore. Loizeaux Brothers, 1 East 13t Street, New York. 75 cents.

John Bloore as an author is well known in this office. His previous book on "Modernism" is one of the most searching analyses of the present-day apostasy that has been issued. His later book, "Alternative Views of the Bible" (Macmillan) points out in a clear and intelligent way the difference between the modernistic and evangelical view of the Christian system. The present book is not polemical in character, but is deeply devotional. The teaching of the Bible is followed, and inspirational reflections are recorded, so that the spiritual value of Christ's work, teaching and suffering is felt in cumulative power as one reads along. In the second part of the book seven titles of Christ named in the Fourth Gospel are studied, showing the abiding sufficiency of Christ. Underneath it all lies as the foundation the true evangelical doctrine of Christ's person and atoning work.

Little Children Come Unto Me. By Rev. Paul J. Hoh. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 50 cents.

At a very tender age children can and do pray. Says the author, "At two years of age they can say simple sentence prayers. At four they often make up little prayers of their own." At six they realize the true meaning of prayer as speaking to a personal God. This dainty

tle book is intended to help fathers and mothers in guiding their children into a life of prayer. The prayers here given are graduated according to the needs of the children from the time they are tots to the age of ten or twelve. The book will answer its purpose very well. Only parents can be induced to use it in the training of their children, it will make a great difference in their subsequent lives. We note that most of the prayers are in poetic form. This is well, only we believe that it would have been better to have inserted more prayers in prose, as that is a more natural way of speaking to God.

Wonderful Dreams of the Bible. By Rev. W. E. Robertson. The Baptist Book Store, 110 North Second Street, Richmond, Va. Or the Author, 302 Randolph Street, Richmond, Va. \$1.00; by mail, \$1.10.

Seven dreams recorded in the Bible are here analyzed and many practical lessons are derived from them. The author believes rightly that God sometimes uses dreams even outside of the Bible to cause people to think and lead them to order their lives according to His will. Mr. Robertson accepts the Bible at its face value. He does not presume to pick and choose, as if we were endowed with superhuman wisdom. Regarding Daniel, he says that he is willing to follow our Lord's estimate of him as a true prophet of God. In regard to natural law, he believes in its sway, but does not believe that God is shut out of the laws which He has ordained, so that He can never intervene to carry out His purposes. Among the dreams that are here dealt with in a vitally suggestive way are those of Jacob at Bethel, of Joseph, of Pharaoh, of Gideon, of Nebuchadnezzar, and of Daniel. Thus again the Bible has been proved to be a book of perennial freshness.

The Seven Finalities of the Faith. By A. Z. Conrad, Ph.D., D.D. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. \$1.50; postage, 12 cents.

The heart of the evangelical believer will beat faster when he begins to read this book. It is thoroughly positive and constructive from start to finish. Here faith is fortified, upbuilt, made lyrical, with never a note to create doubt or cut the nerve of confident endeavor. If the Christian system is so engaging as Dr. Conrad portrays it—and we know it is—what an incentive that fact affords the believer to broadcast it "till earth's remotest nation has learned Messiah's name!" No one who has heard in his soul the good news of redeeming grace could ever, or would ever want to, keep it to himself. Such a gospel as Dr. Conrad pro-

claims with voice and pen cannot help being evangelistic and missionary.

Dr. Conrad has an original and epigrammatic way of putting things that is very challenging. You always want to read further to see what he will say next and how he is going to say it. But all this is natural and spontaneous, and does not give the impression of being used for mere effect. Dr. Conrad is too much in earnest to spend too much time in coining pretty phrases. But his originality saves him from repeating mere pious platitudes.

And what are the "seven finalities" here dealt with so effectively? They are the very doctrines that men must accept to be entitled to the name Christian. They are put in this striking way by our author: "God Is;" "God Created;" "God Spake;" "God Came;" "God Redeemed;" "God is Here;" "God is Coming Again." There! It is all included under those crisp chapter headings. The sub-points are all inserted in their proper places. For example, in the chapter, "God Came," the virgin birth is upheld as the only method by which a divine incarnation properly so-called could have taken place. The chapter entitled, "God Redeemed," insists on the substitutional atonement wrought by Christ. In "God Spake" the doctrine of plenary inspiration is taught, carrying with it the divine authority of the Holy Scriptures. Yes, it is an effective and timely book, is this one by our good friend, Dr. Conrad, a much beloved Associate Editor of this magazine. He is not mute regarding Modernism in this book, but gives it many a body blow.

And God Spake These Words. By Rev. W. H. Griffith Thomas, D.D. The Sunday School Times Company, Philadelphia, Pa. \$1.25.

The lamented author of this book is rightly called "the dean of Bible teachers." As you listened during his life-time to his expositions of the Word of God, you felt your mind informed and your heart warmed with its new beauties and its greater depths of rich meaning. Here we have one of the best books on the Bible that has been published. There is no crawling and scraping to the rationalistic school regarding the structure, origin and history of the Holy Book. The absence of speculation and the presentation of factualities make you feel that you are treading on solid ground throughout the volume, and getting precisely the kind of information you desire. The chapter on the Canonicity of the Bible is most satisfactory. Then follow chapters dealing with the authority, trustworthiness, unity, progressiveness, inspiration, interpretation and purpose of the Bible. That makes a rich table of contents. The

chapter treating of the inspiration of the Bible is one of the most enlightening that we have ever read. Dr. Thomas held to the view of plenary inspiration; also of verbal inspiration, if you do not mean verbal dictation. But he says rightly, in reply to those who think that only the "thoughts" were inspired, "How are we to know God's thoughts if we do not know His words?" Then he quotes Dr. Kuyper's pertinent saying: "You can as easily have music without notes or mathematics without figures as thoughts without words." This book is well adapted for a text-book on the Bible, and should be used instead of the Kent-Sanders species in our colleges and other schools. The questions at the end of each chapter, prepared by Rev. Robert M. Webster, are valuable addenda for students and teachers.

Religion in Russia Under the Soviets. By Bishop Richard J. Cooke, D.D. The Abingdon Press, New York and Cincinnati. \$2.00.

Bishop Cooke has certainly made extensive and intensive research to prepare the material for this informing book. The Bibliography at the end of the volume indicates how far and wide his investigations have reached. If one wants to be informed as to the real religious conditions in Russia under the Soviet regime, this is the book to get and read. It is indeed a lurid picture, and fills the heart with sadness; but there are bright spots here and there, and one sees the glimmer of hope even in the midst of the darkness. There is much atheism among the Bolshevicks, and many atheistic publications are current; but, as the author says, even "the atheists are not all bad." Something is always left in the human soul to which Christianity may offer both a challenge and a hope. In concluding his broad survey of the situation in the Soviet country, Bishop Cooke says that it is the "imperative duty of American Christianity to give financial support to the church in Russia." Schools can now be established and Christian literature can be circulated, and thus Christianity can be preserved from decadence in the great land once under the rule of the Czars.

Effective Praying. By Henry W. Frost, D.D. The Sunday School Times Company, Philadelphia, Pa. \$1.25.

First we have "prayer defined." A number of very apt definitions by other writers are given, and then the author himself defines prayer in this way: "Prayer is worship, addressed to the Father, in the name of Christ and in the power of the Holy Spirit." That is indeed true Christian prayer. It is not some

vague, mystical meditation that comes up from the unsatisfied longing of the natural mind which, after all, "receiveth not the things of the Spirit of God." Our author then analyzes prayer, and we find that prayer grows more beautiful and effective when it is thus treated. Much emphasis is laid on the fact that the only effective prayer is that which is offered in the name of Christ. In addition, "the Holy Spirit helpeth our infirmities," and thus makes prayer effective. In successive chapters of great spiritual power and fervor the author sets forth the principles, conditions, privileges, wonders and triumphs of true Christian prayer. To put it in a sentence, this is a most *effective* book on *effective* praying. There is no conflict between natural law and the ability and willingness of God to answer our prayers when they are in accordance with His holy will.

This Believing World: A Simple Account of the Great Religions of Mankind. By Lewis Browne. The Macmillan Company, 60 Fifth Ave., New York. \$2.50.

No class of persons today indulge so copiously in speculation as do the scientists and the acolytes. The scholastic theologians of the medieval ages were very mild and self-restrained in comparison. Read Thomas Aquinas, Anselm and Bernard, and see if it is not so. Moreover, those great thinkers moved in a higher realm than the speculative scientific guild does today: they dealt with great spiritual conceptions, such as God, the soul, immortality; whereas our modern scientists deal most with animal, as the forebears of *genus homo*. They seem to dote on the jungle and the cave. The old carol about how many angels could dance on the point of a needle is only a joke. Some illy-balanced theologians may have indulged in such useless speculation, but none of the giants of those times, like those mentioned above, ever were guilty of such puerility. Read John Rickaby's "The First Principles of Knowledge," (Longmans, Green and Company) and see how completely he vindicates the sanity and depth of men in the rank of Thomas Aquinas.

There is a reason for our long introduction to this notice of Lewis Browne's much-lauded work, which has at this writing (March 17th) gone into the fifth reprinting. While we acknowledge the many merits of the book and recognize its informing character when it stays on factual grounds, we are unable to join in the general chorus of indiscriminate praise. We note that it has met with much uncritical favor among the liberalists in theology. First, the style is popular, not scientific. It is the reportorial manner, or that of the smart novelist, not

the manner of the scholar. Even the captions smack of the newspaper style, being catchy and interesting. For examples, note: "Book One: How It All Began." Who would not want to read on after such an announcement to catch his fancy? The scientist would have put it, "The Origin of Religion," but that would not have caught the popular imagination. Note these titles of the various books: "What Happened in India;" "What Happened in China;" "What Happened in Persia;" "What Happened in Israel," etc. Who isn't always interested in "what happened?" The style of the book is throughout adapted to hold interest. It is easy to read. Everything is spicily put, deftly and delightfully phrased. This largely accounts for its popularity. We cannot help thinking what power for good a book so engagingly written from the truly Christian viewpoint might be in the world. Yet perhaps it would not be popular, after all, because it would lack the *bizarre* elements of evolution and negative criticism.

Well, the first book, "How It All Began," is made up of pure speculation. With a dogmatism that surpasses the medieval theologians, the author explains in minute detail just how religion arose, according to the evolutionary hypothesis. The author describes it all so vividly and minutely that you almost think he must have been back there many millions of years ago, and beheld the drama with his own eyes. No proof is given. All the statements are made in the *ipse dixit* tone. Here is the first sentence: "In the beginning there was fear; and fear was in the heart of man; and fear controlled man." Now, Christian reader, think that over for a moment. Does it agree with the Biblical account of the origin of man, placed in a garden, with all things good and beautiful about him, in holy fellowship with God, and with only one prohibition to put restraint upon him? Thus his book in its opening sentence runs squarely up against the plain teaching of the Bible. No wonder the modernists adore the book. But on the basis of science and history, is there any reason for rejecting the Biblical record of origins and accepting without question the uncertain speculations of the evolutionists? None that we can see.

"And he, poor gibbering half-ape, nursing his wound in some draughty cave, could only tremble with fear." That is Mr. Brownes' inspiring (?) picture of the dawn-man. Very like the first man in Genesis, who was created in the divine similitude, isn't he? Then through millennia this ape-man evolved, and a gruesome and gory picture it is—until something better "happened."

And now, when we come to Book Two, we are jerked up with a shock and a suddenness which is enough to give a person a crick in the back. There he admits (p. 59) that all that he had previously stated so dogmatically is uncertain. "Actually he knows nothing of the sort," he declares. It is only what learned men "have surmised to be the truth." (Italics his.) Then why in the world did he steal from us all the precious time it took to read it? We are busy folks.

When our author deals with the ethnic religions, he sticks to facts pretty well, and gives a large amount of useful information. Hinduism, Buddhism, Confucianism and Mohammedanism are treated fairly, historically and sympathetically; but when he comes to tell us "what happened in Israel," off he skids into speculation again, and shunts off to one side all the early Biblical history. He is willing to accept any kind of history but that of the Bible. His treatment of Christianity is, to the mind of an evangelical believer, little short of shameful. The same cocksureness marks this part of his discussion. We regret to use any more space, but the reader ought to know the character of a book that has become so popular. So we quote from page 259: "Almost two thousand years ago there was born in the Galilean village of Nazareth, a Jewish child, to whom was given the name of Joshua, or Jesus. We do not know for certain how the early years of this child were spent. The gospels recount many legends concerning his conception, birth, and youth, but they are no more to be relied on than the suspiciously similar legends told many centuries earlier about Zoroaster."

Now! now! now! But we need go no further. Our readers can determine the author's negative and rationalistic, not to say infidel, attitude toward Christ and the inspired records of His life and work. Between this author and evangelical Christianity no *modus vivendi* can be established.

Under the Shadow. By Rev. G. H. Lunn, M.A. Morgan & Scott, Ltd., 12 Paternoster Bldg., E. C. 4, London. 3s. 6d.

For people who need comfort, spiritual help and uplift—and who of us do not?—this is the kind of a book to get and use. It has a simple form of worship for twenty-six Sundays. The method is the following: A stanza of a suitable hymn, a prayer, a Scripture lesson, another hymn suggested, and then a meditation by the author on the subject selected. There is a great variety of themes, but all of them of the devotional order. Many people find the cultivation of the spiritual life difficult. It is even easier

to be intellectual than spiritual—although few people are hurt with too much of the former article. And it is so easy to be worldly minded. What a blessing it would be to all the sons and daughters of toil and thought if they could take a short while every day, and go apart with God with this little volume as their guide, and read, meditate and pray! All said and done, the cultivation of spirituality is the great need of the day. How many other problems with which souls are agitated would be solved just by vital spiritual fellowship with God! This book is a most timely one.

Borden of Yale '09. By Mrs. Howard Taylor. The Religious Tract Society, 4 Bouverie Street, London, E. C. 4, England. \$2.00.

We have here a moving story of a devoted and heroic life, which was so pathetically brief, covering only a few months over twenty-four years. And yet can it be that, in the mysterious counsels of God, Borden's few consecrated years may accomplish more than if he had lived out the full span of man's allotted time? Who knows? Surely no ordinary biography could so affect the soul and stir the spiritual life of the reader. Mr. William Whiting Borden, the subject of this beautifully written biography, was born in a home of wealth, with all the worldly advantages and allurements that such an environment would naturally entail. But his parents became truly converted under the preaching of Dr. R. A. Torrey, then pastor of the Moody Memorial Church of Chicago; and thus the boy, full of life and energy, was carefully taught and trained, and early gave his heart to Christ and was truly converted. In the Hill School, Pottstown, Pa., a famous boys' school, he received excellent religious and academic training. Then he went to Yale University, graduating in 1909. A three years' course in Princeton Theological Seminary followed. He felt called quite early in his college career to the foreign mission field. The place he chose was rather an out-of-the-way one—Kansu, Northwest China. But on his way to his field of work, while stopping for a time at Cairo, Egypt, he was overtaken by a fatal sickness. It is a most affecting story of a noble Christian life, told in a very simple way by Mrs. Taylor. He lived indeed "the life that counts," brief though it was. The book is published by the China Inland Mission, which has remained true to "the faith once for all delivered." It is hoped that this beautiful biography will prove of great help, spiritually and financially, to that noble enterprise.

We have found the secret of his pure and devoted life on page 184: "Another conviction

that dominated his life was that the Bible, from first to last, is the inspired Word of God." Also on page 198: "To him the Word of God was final. . . . If he saw that anything in his life did not square with the Word of God, that ended it."

The Book of Books and Its Wonderful Story. By John W. Lea. Address the Author, Publisher, 1520 North Robinson Street, Philadelphia, Pa. \$3.00.

Do you want a book that is packed with useful information about the Bible? Then this is the book to get. You might obtain this knowledge by consulting many other books, but here you have it all in compact and readable form, and it is not so much condensed as to omit any needed details. It is indeed a popular handbook for colleges, Bible classes, Sunday School, and private students. Thus it is useful for everybody who is interested in knowing the Bible and its marvelous history, which makes the story more interesting than any romance. We can commend the work, too, because it upholds the inspiration and authority of the Bible. While the author cites a number of liberal authors in his extensive bibliography (like, for example, J. Paterson Smyth), he does not follow them in their negative criticisms, but sticks to the facts. Thus it is a reliable book for evangelical people to read and study. Space cannot be spared to give the entire table of contents, but here is part of it: The popularity of the Bible; the testimony of eminent persons; ancient writings and the Biblical manuscripts; ancient versions and translations; all the various English versions down to the present time. The romantic story of Tischendorf's discovery of the Codex Sinaiticus is given almost in full. In short, we have only words of praise for this book.

The Truth of Christianity. By Lt.-Col. W. H. Turton, D.S.O. Wells Gardner, Darton & Company, Ltd., 3 and 4 Paternoster Buildings, E. C., London, England. American Agents, W. P. Blessing & Co., 208 South Wabash Ave., Chicago, Ill. \$1.00.

This is the tenth edition and fiftieth thousand of this well known work. It contains an examination of the more important arguments for and against believing in the Christian religion. Of course, the arguments in favor of Christianity have decided preponderance. It is virtually a book on Christian Apologetics. In former notices we have given considerable praise to this volume, though we never meant such praise to be indiscriminate. Now, however, we feel that we must largely withdraw our commendation, popular as the book has become. Many popular books are decidedly un-Christian, if not anti-Christian, and

For example, Durant's "The Story of Philosophy" and Browne's "This Believing World." You cannot judge of the merits of a book by its popular vogue. For that purpose much more depends on the popular and catchy style in which a book is written than upon the solid and scientific worth of its contents.

While we acknowledge the strength of many of Col. Turton's arguments and the lucidity with which they are presented, we must warn our readers that the author is "sold out" to the theory of evolution. He even argues strongly in favor of it, and seems to think that it reflects more credit upon God than the creation of man does (see p. 23). Consult the index on the word "Evolution," and then read all the references, and note how thoroughly he endorses evolution, and regards it as having actually been demonstrated, or at least so nearly demonstrated that it may be accepted as settled. Then, as usual, the Bible must be manipulated and "interpreted" to fit into the author's subjective views.

Think of the author's endorsing (p. 122) that the Bible says about everything being "good" at the various stages of the creation, and its holding to the evolution of man from the animals. Does he mean to say that a good and holy God could have pronounced the judgment of "good" and "very good" upon the mutual creatures known as the Java Man, the Heidelberg Man, or the Dawn Man of Piltown? No, it cannot be. The theistic evolutionists are all wrong; it is impossible to reconcile their theory with the teaching of the Bible. Their views are neither real evolution nor true Christianity.

Bells: With Many Apt Illustrations. By Eva Marshall Shonts. Bells Publishing Company, Chicago, Ill.

Our heartiest commendation can be given to this beautiful and informing volume. It is a good deal of a compilation, as the author indicates on her title-page, yet there is also a good deal of originality in her treatment of the subject and her arrangement of the vast amount of material. The word "bells" is used both literally and symbolically. Under the former meaning a number of historic bells, including the Liberty Bell and the Carillon Bells of Ghent, are described. But for the most part, the word "bells" is used as a symbol. In one chapter it stands for music in general. In another chapter bells are used to ring in the reading of good literature, especially the Bible, which is heartily accepted as the true Word of God. In this same chapter, to our great gratification, Mrs. Shonts rings out the bells decid-

edly and firmly against evolution and in favor of the true evangelical view of the divine character of the Bible. She quotes many arguments from standard writers against evolution. She rings her chimes in favor of law enforcement, world-wide peace, the right treatment of the American Indian, the American negro, immigrants to the country, the Armenians, and so on. In short, her magic bells are used in all cases to "ring out the wrong and ring in the true." The book is beautifully made and lavishly illustrated. The proceeds from the sales of the book above necessary expenses will be used to establish a farm and sanitarium—an objective so worthy that we hope it will be realized.

Kennedy's Second Best: A Story of the Great Northwest. By John D. Freeman. Fleming H. Revell Company, 158 Fifth Ave., New York. \$2.00.

You will be kept guessing until the next to last paragraph of this enchanting story as to what was Kennedy's second best. That is part of the charm of the book; you don't know how it is going to end. Then, when you do know, you will wonder whether, after all, the hero's so-called "second best" was not his first best. That is our judgment after reading the story from beginning to end, and losing some needed sleep in order to finish it. It is a bright, vivacious story. It has many of the qualities of good fiction. Not the least is the fact that the hero is a preacher, and a good one, too. So the story ought to appeal to ministers of the gospel who betimes want to relieve the strain of their strenuous thought-life by a change to wholesome fiction. The conversations are sprightly and often epigrammatic, and never trifling, so as to make you feel that they are not worth printing and reading. There is constant movement in the story, although, thank the Lord, it is not always tragical. But there is tragedy, and enough of it. The situation in the chapter entitled "The Wedding and An Arrest" is certainly a unique one, such as we have never met with on the pages of fiction or in real life. It is something decidedly original with the gifted author. And this first situation created other situations that put both the hero and the heroine (what a delightful character she is!) into dilemmas of the Jean Valjean type in Victor Hugo's most famous story.

If we offered no suggestions, you would think we had read the story without discrimination. We cannot agree with the hero's somewhat liberal theology, although it is not offensively set forth. We also think that good things come a little too easily to Kennedy and some other

characters in the book. Therefore it represents life in a somewhat idealized form. But it certainly is delightful idealization, with enough realism to keep its feet safely on the ground.

Additional Book Notes

A number of valuable booklets, published some years ago by the North London Christian Evidence League, 9 Paternoster Row, have found their way to our desk, and deserve attention. The series is entitled "Christianity and its Opponents," and is edited by Rev. C. L. Drawbridge, Chairman of the League. It contains addresses delivered in 1908-1909 in London before audiences made up largely of skeptics. After the lectures, questions were permitted, and the various speakers answered them, thus bringing out many excellent thoughts on the truth and power of Christianity. The numbers which we have received are as follows: "Biblical Criticism," by Rev. R. Bruce Taylor; "What Is the Old Testament?" by Rev. C. L. Drawbridge; "Anthropomorphisms," by J. Monroe Gibson. All of them are strong presentations, and have their value today in showing how the objections of critics and skeptics were answered long ago, and therefore they are not new, but are simply repetitions.

A little book that is valuable because of its warning note and its call to watchfulness is Byron L. Osborne's "Our Present Place in the Prophetic Program." The author analyzes the several characteristics of our day, and shows how they agree with the Biblical representations of the last times. Thus the second coming of our Lord is shown to be imminent. There is no attempt to set dates, for our author says that no one knows the precise time of the Lord's second advent. But it behooves all men to watch and pray and be ready for His coming at any moment. The price of the booklet is 10 cents per copy; 75 cents per dozen. Order of Cleveland Bible Institute, 3219 Cedar Ave., Cleveland, Ohio.

Worth while books continue to come from the press of The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. One of them, just issued, is "Luther's Small Catechism in the English Translation of Thomas Cranmer, 1548." The excerpts are made by Rev. John C. Mattes, D.D., a well-known minister and author of the Lutheran Church, who has also written a most interesting historical introduction, showing how Cranmer came to translate and circulate Luther's work in Eng-

land. It is most interesting to follow Cranmer's old English modes of expression and to note the odd spelling of the time. A few omissions from Luther's Catechism occur, but the following matters are added by Cranmer: "An Instruction on Baptism," "An Instruction on the Lord's Supper," and "A Sermon on the Authority of the Keys." This interesting booklet costs only 20 cents.

One of the best issues of the Bible League (as above) is Dr. W. Bell Dawson's booklet, "The Inspired Bible and Human Opinions." As has been said in these columns before, we have much confidence in Dr. Dawson's ability and earnestness. He always upholds evangelical truth. You never need to do any guessing as to his position. His being a Doctor of Science and a Master of Arts, and not a professional theologian, does not in the least detract from our faith in his competency to deal with Biblico-scientific subjects. This pamphlet is a decidedly stalwart and able presentation of the reasons for accepting the plenary inspiration of the Bible over against the inadequacy of mere human opinion. The character of the Bible itself—its wonderful internal evidence and the marvelous doctrines it teaches—are the best possible credentials of its divine authority and inspiration. This little book is big with thought, a cogent constructive argument for the Old Book of books. Price threepence.

The Homo Publishing Company, Roger Ohio, has sent us two leaflets by B. H. Shadduck, author of "Jocko-Homo," etc. They certainly are piercing enough to make the evolutionists cry "Ouch!" One of them is called "When Snakes Began to Nurse Their Young." A telling picture of the process is given on the first page. The essay shows how absurd and impossible it would have been for a smooth bellied snake to begin to grow teats and develop them by a gradual process. What good would they have done before they gave milk? And if they gave no milk, why would the young have suckled them? If they did not do that, how could they—the nipples—have developed? Oh! the puerilities of the theory of evolution!

The second leaflet is no less searching. It is called "Cousin's Day at the Zoo," and contains one hundred leading questions for the teacher of evolution to answer. When Mr. Shadduck gets through with his catechising, nothing but shreds are left. Not one of the questions can be adequately answered by the evolutionists. Those leaflets will be sent for 20 cents per dozen, or \$1.00 per hundred.

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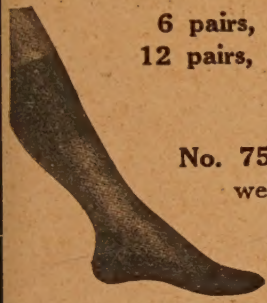
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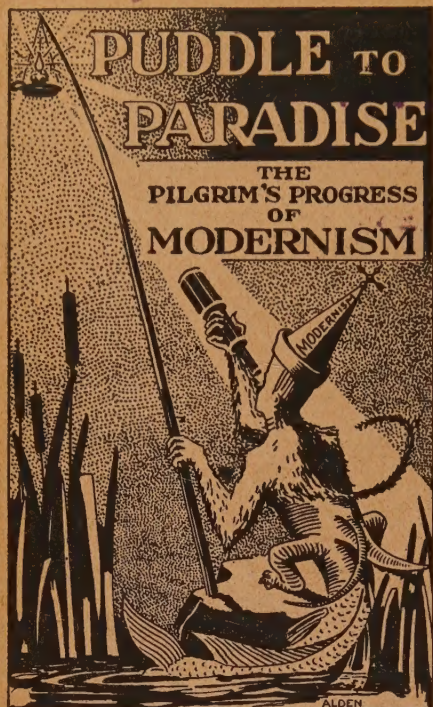
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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